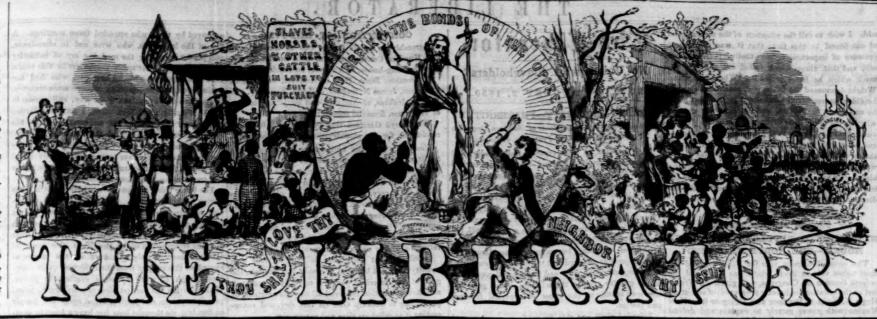
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Figureial Committee. - Francis Jackson, Ellis GAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, GRAT LORES . [This Committee is responsible variable anancial economy of the paper-not for

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J. B. YERRINTON & SON, PRINTERS.

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND. BOSTON, MASS., FRIDAY, AUGUST 2, 1850.

WHOLE NO. 21.

NO UNION WITH ELAVEHOLDERE!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH,

Yes! it cannot be denied—the slaveholding

lords of the South prescribed, as a condition of their essent to the Constitution, three special provisions to

slaves The first was the immunity, for twenty years,

of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves an en-

gagement positively prohibited by the laws of God.

delivered from Sinei; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for slaves—for articles of merchandize, under

the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial majority in the slave representation over that of the

free people, in the American Congress, and thereby

to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS.

# Refuge of Oppression.

THE FOURTH OF JULY IN S. CAROLINA. The Charleston Mercury contains enthusiastic acounts of Fourth of July Celebrations in South Carolina. Here is a specimen of the 'patriotic' sentiments offered at one held at Beaufort :-

The Hon. R. W. Barnwell-The whole Southern people will respond to his sentiment, we are putting our house in order, not to die, but to live.' 36 deg. 30 min.—Bring what it will, Revolution of Disumon, still we say—36 deg. 30 min., and noth-

Texas-The Lone Star of the South; her Southera sisters rescued her from foreign embrace, and they will protect her from domestic violence.

The 'glory' blazed out more fully in the Volunteer

By Edmund Rhett-The Union: A splendid failure of the first modern attempt, by people of different in-stitutions, to live under the same Government. By Capt. J. M. Zealy-The present Crisis: Preg-

intellectual war, may it call into action on physical strength, rather than terminate to our dis-grace, and the destruction of Southern rights. Br Col. B. J. Johnson-South Carolina: She struck

for the Union when it was a blessing; when it becomes a curse, she will strike for herself. By Capt. T. R. S. Elliott-The American Eagle, ent of a dissolution of the Union, the South claims, as her portion, the heart of the noble bird; to the Yankees we leave the feathers and carcass.

By Corporal Cunningham-36 deg. 30 min.: Once and down as an ultima thule to the Northern usurper; should be ever cross its limits, the Beaufort Volunteer Artillery will always be ready to 'hit him again.' By Corporal Howley-The old Oak of the South : oduce an abundance of bark to tan May it always produce an : the hides of the Yankees.

By Dr. J. A. Johnson-The Union: Once a haly alliance, now an accursed bond.

By B. A. Amar—The Abolitionists: The Bluffton boy has said his voice was in his sword: the Beau-fort boy says his is in three words: 'Round, canister

By Stephen Elliot, Jr .- The Compromice: Let it ried a Foote beneath the Clay whence it origina-

By J. G. Barnwell, Jr .- The Compromise: A Foote moal by which Southern traitors would climb to po ver. By John H. Elliott-The rents in the Constitution: requires more than a general Tailor to mend

Here are some of the 'patriotic' Toasts drank at

By Capt. J. B. Perry-A Dissolution of the Union: The only means of deliverance to the South, in case of the continued aggressions of the North.

By Henry Ferguson-The Northern Abolitionists: May they rest with their principles, and the place thereof be chosen by South Carolina.

By Benjamin Stokes-Equality or Disnnion.

By David S. Ackerman-Equality or Disunion. The Free Soiler and the Negro, morally and social-

Let Yankee Boys grub for gold in the fields where

shrunk from vellow Mexicans: the Southrone are content to leave their laurels nursed in their We are mere Boys, but should the Yankees dare

e our soil, we will give them what Paddy gave This Anniversary, glorious in making South Caroli-

na sovereign and independent, a herald, we trust, of the yet more glorious Anniversary of Disunion. Up, old South, land of the only American gentle-

man, down with the foul and greedy Yankee, the buzzard of human oraithology. The following were given at the celebration at Robertsville, St. Peter's Parish:

Daniel Webster—In the Ashburton treaty, like Daniel the prophet, he was cast into the lion's den like him he came off conqueror; so may he do in

the den of fanaticism. Air- Bunker Hill March. The South-True to the Bible, true to the Con-

stitution, true to herself, true to posterity, and true in her aim, bids defiance to Northern fanaticism and [Air- Calhoun's March.

South Carolina says to the South, should your caution compel me to advance—follow; if I falter, slay me; but if I fall, avenge me.

[ \text{ \text{ \text{ ir} -- ' To your Colors.'}} The Union as it is-With a broken and shattered

ion, under the foot of fanaticism, relapsing into a colonial tyranny, too intolerable for freen and sufferable by cowards only. [Air-'The Rogue's March.'

The North would act the part of Cain to his [Air-'Thou'rt False to me.'

The President: Gen. Taylor-A Southern man orthern principles; let us remind him we are [Air- The Devil among the Tailers.'

By Dr. Sydney Smith-Bennett of the New York head: Justly termed the Napoleon of the press; he upholds the true principles of the Constitution—his antagonism to Abolitionism, Free Soilism, Socialism, and the numerous quackeries of the day, entitle him to the respect of the whole country, and the patronage of the South, in narisular. age of the South in particular.

Here are some of the other 'Volunteers:' Sent in-The State of Ohio: A den of Negro

By J. A. E. Chovin-Union and Happiness, acconfing to the Constitution: Separation, rather than Yankee Usurpation.

By R. R. Williams-Our Representatives in Conouth of 36 deg. 30 min, they are traitors to their

By Dr. Wm. R. Vaillard-Yankees and Yankeefied for the latter

By G. B. Lartigue-May the spirit of chivalry and the day of knight-errantry soon spring into a second existence in the sunny South. We long for the time when our fair maidens shall wreath garlands of laurel and oak for the brows of those who couch lance in vindication of the honor of the South and the Ladies. Seat in Our Representatives in Congress: Pick our flints, and try it again; a little more powder,

LETTER OF WEBSTER TO PROP. STUART.

In his vapid, profligate, worthless pamphlet, entitled 'Conscience and the Constitution,' Prof. Stuart inserts the following very 'rich' letter from that Colossal Profligate and Traitor, Daniel Webster:—

sin and disgrace; and that it is the duty of every christian and every citizen, to seek its entire extiration by the use of all the laudable and peaceful means within his reach.

Resolved, That as this system is a violation of almost all the commands of the decalogue, it is the

BOSTON, April 30, 1850. My DEAR SIR:-I cannot well say how much pleasure it gave me to see a name so much venera-ted and beloved by me as yours is, in the letter re-cently received by me from friends in Boston and vicinity, approving the general object and character of my speech in the Senate, of the 7th of March. I know the conscientiousness with which you act on such occasions, and therefore value your favorable entiments the more highly.

Is it not time, my dear Sir, that the path of Christian

nty, in relation to great and permanent questions government, and to the obligations which men are under to support the Constitution and the funda mental principles of the government under which they live, should be clearly pointed out? I am afraid we are falling into loose habits of thinking upon such subjects; and I could wish that your alth and strength would allow you to commi

our own thoughts to the public. We have established over us, as it appears to me, rily be expected in the allotments of Providence to men; and it appears to me that the consciences of all well-meaning and enlightened individuals should rather be called upon to uphold this form of government, than to weaken and undermine it, by imputing to it objections, ill-considered and ill-founded, dangerous to the stability of all governments, and not unfrequently the offspring of over-heated imagnetions.

Allow me to conclude, my dear Sir, by offering you my highest respects, and my affectionate good wishes for your health and happiness.

DANIEL WEBSTER.

REV. MR. STUART.

From the Galveston (Texas) Journal. MR. WEBSTER.

unnoticed, or else exasperated instead of allaying the bitterness of excitement. In the North, there were

power, and rebuked that erring and vagrant philanthropy which would lay violent hands upon the Union, he sounded the death-knell of unprincipled aspirants, and the small traders in treasonable agitation. The familiar tones of his voice on this momentous question awakened in the minds of Northern men a feeling of particitism, which, in the excitement of the times, had been almost forgotten. He warned them to abjure their fratricidal strife, and with the finger of prophecy pointed them to the first checked the march of fanaticism, by throwing his massive strength against it, regardless of the consequences that might result to himself.

ing the last war with Great Britain, its policy and justice were denounced, not only by politicians, but preached from the pulpit. Its ministers have made themselves notorious throughout the world for their intolerance and fanaticism; its manicipal legislators have been the laughing stock of the country, and its marriage scrapes and murders have excited amusement and horror throughout the republic.

The other day, a somewhat celebrated clergyman of that city delivered a sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon, of which the death of the venerable Green of the sermon of days of the revolution, it is now the cradle of fanati-cism of every kind and color, hue and shade. Dur-ing the last war with Great Britain, its policy and do the work of Christ. It is not schism to come out

most all the commands of the decalogue, it is the duty of Christians and ministers to cry out against it, and to rebuke politicians and religionists who advecate it, or give it encouragement even by pleading that it should be let alone.

Resolved, That those distinguished Northern Senators, who, for reasons best known to themselves, but well understood, we think, by us, have abandoned their principles and yielded to the demands of the slave power in face of their former reiterated declar ations of hostility to the extension of slavery, have brought disgrace upon themselves, and are utterly unworthy the confidence and support of freemen.

Resolved, That we greatly rejoice in the noble and umane course of those Senators and Representatives in Congress, who have so boldly opposed the im-pious demands of the slave power—that we cordially sympathize with them in the obloquy they endure for their fidelity to the cause of freedom, and we hearti-ly tender taem our thanks for their faithful efforts

or its promotion.

Resolved. That we religiously regard all laws of much better form of government than may ordina-ily be expected in the allotments of Providence to man, tyrannical, and of no binding authority; mer having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws

Resolved, That should laws be 'passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholy and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

achedran desemaj.

The name of this man is not unknown to our readers. He was formerly a Presbyterian minister and MR. WEBSTER.

Mr. Webster's first speech in the Senate upon the slavery question was hailed by us in the South as a joyful voice of rescue and deliverance. It was the first bright spot in the overhanging clouds—the first dawn of sunlight after a night of darkness and tempest. At the time of that speech, almost every Southern Senator had addressed the Senate upon that subject, but without any apparent effect. The stirring eloquence of Henry Clay fell powerless. Mr. Cass delivered a most powerful constitutional argument, but it fell short of his purpose.

In fact, all that had been said had either passed unnoticed, or else exasperated instead of allaying the bitters of contract of the stirring that the stirring that the stirring that the stirring that the stirring eloquence of the stirring missionary in Kentucky, bet left that Church on

'The churches around us, Methodists, and Ba not lacking demagogues, who were willing to see the elements of discord lashed into the wildest fury, so that they rode securely into power.

When Mr. Webster rose in the majesty of his power, and rebuked that erring and vagrant philan-who does the work of Christ, and teaches His doctors. Christ, and teaches His doctors. Christ, and teaches His doctors. with the tager of prophecy pointed them to the child—whilst others live in known additory and high destiny that might be attained by adhering to the Constitution and the Union. He touched the the guilt of fellowshipping the sins, and sanctioning Northern heart, and a thousand pulses throbbed in unison with him. He deserves the honor of having bodies? It is as absurd to call them such as to call that body of men a Board of Health, elected by the City Council, whilst at the same time one has the Small Pox, another Cholera and another Leprosy; and

From Bennett's Herald.

Socialism in the Pulfit.

Boston, the modern Athens, as it is called, is decidedly a curious place. It is curious in arts and phicosophy, in marriages, murders, law, divinity, and a Whilst there were individual republicans there, yet, core of other things, which there is no need of men-oning. If it was the cradle of liberty in the early and tyrannical. So, whilst there are individual Chris-tians in these bodies, yet, as bodies, they are anti-

marriago scrapes and nurdera have excited amusement and horror throughout the republic.

The other day, a somewhat celebrated elergyman of that city delivered a sermon, of which the death of the vonerable General Taylor was the principal text. It puzzles us to know how such a man is tolerated even in Boston. While the whole country, from north to south, and east to week, was mourning over the calamity which occurred in the decease of General Taylor, and all men were paying tribute to the many excellencies of his character, a Boston divine, rejoicing in the name of the Rev. Theodore Parker, deliberately ascended his publit, and made a most deliberate attack on the memory of the late President. He denonmeed him while living, as a man of blood and strife, that he had no conscience or had abused it; that he had no conscience or had abused it; that he was no Christian, and not a good man, that he trafficked in the blood of his brethren, that how was a dishonest man, and that in his death the mation got rid of a notoriously bad character.

Such were the sentiments delivered by this divine publicly from his publit in the remarkable city of Boston. The reverend gentleman, evidently, is desirous of making himself notorious, and he certainty is in a fair way of succeeding. It shows, however that sentiments being interest of the contrast the month of the contrast the contrast the contrast the succeeding of the contrast the month of the contrast the contrast the contrast the contrast the contrast the contrast the

# The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHONOGRAPHIC REPORT BY DR. STONE.]

SPEECH OF PARKER PILLSBURY.

ly excellent friend White thought it would be worth God himself can die. are than the conversion of the church and clergy.

Should perhaps differ from him somewhat. State this is the tendency of our doctrines. And who are the abolitionists, that Henry Clay should be alarmed if he can, by any meens, devise some plan by which as politicians, as members of a rival political party; me at least one of the most incorrigible, if not the are found in such good company as the Garrisonian

I could not help thinking of the fable we used to And now, would our friend White have us leave one young and eloquent rat proposed that the cat be they can bring against him?

think we can make it go. [Loud applause.]

ore for the conversion of State street than for the ore for the conversion of State street than for the noversion of the Church. I always think it wise through the grown the power against whom the power against the consult the enemy, the power against whom we have to act. I believe the Slave Power is too strong at too. They are, in that particular kind of contest, it might not be of that particular kind of regenera-

speak with a voice in New York that was heard in as through his nostrils. [Laughter.] thing that looked like the handwriting upon the wall of religion, its ten million Sunday School hearts and consciences of the people, that he feared whatever might be true on the other side. and felt our power. In that, and in that alone, con- But I was going to say one or two things on anothsists our strength. And however those who have been accustomed to be governed by the doctrines of expediency may regard our movement as of uncertain felt, at present, that the Union is in danger. Whence

that there is not another man is either branch of the national Congress, who, if he had made that speech, and had put in every word and syllable and letter, and semicolon and comma, and had emphasized it and delivered it ten-fold better every way than Daniel what tongue possible—the dialect of the losth-some, crawling arrent. [Renewed mirth and hisses.]

What tongue but the empair's sould had some had, sed methad a semicolon and comma and semicolon and comma and had emphasized it and delivered it ten-fold better every way than Daniel what tongue but the empair's sould had semicolon and comma and had emphasized it and delivered it ten-fold better every way than Daniel what tongue but the empair's sould had semicolon and comma and semicolon and comma and had emphasized it and delivered it ten-fold better every way than Daniel what tongue but the empair's sould had semicolon and comma, and had emphasized it and delivered it ten-fold better every way than Daniel what tongue but the empair's sould had semicolon and comma and semicolon and comma and semicolon and comma and had emphasized it and delivered it ten-fold better every way than Daniel what tongue but the empair's sould had semicolon and comma and semicolon and semicolon

Who says Daniel Webster is dead, when there are so many here to defend him, breathing only through his lungs, and speaking his vernacular? It is hardly true that Daniel Webster is dead. It is hardly true that the Church is dead. And yet, neither has the power, as our friend White has well said, which they possessed in time gone by. And God in heaven be

Now, in reference to the Hundred Anti-Sfavery Conventions which are to be held, I hope the gospel of anti-slavery will be proclaimed in its purity, just My friend Mr. White has made so very good an adas it has been in times past. Because, if you convert men through their pockets, there is no assurance that allude to it at all, but in commendation. There it will last any longer than their pockets last; and re but one or two points in it which I think need the Bible no where says (nor past experience) that review, and not a very severe review is demanded of pockets are immortal; that pockets will be saved in chem. I was glad again to hear his voice. I hope it heaven, or damned in hell. I would go deeper than s but the beginning of good things.

I wish to speak of the conversion of State street. science, that divine part which can no more die than

occeding are scarcely able to reach; and I believe at that? Why, the Free Soil party is probably ten nat our friend White has hitherto labored somewhat to our one; and yet Henry Clay has never manifested successfully in relation to that unfortunate and re- any dread of the Free Soil party. But if he has llious portion of our parish. [Laughter.] Now, manifested any fear of it, it was not of its members accomplish that object, I am sure there will nobody it was only as disunionists, as traitors to the Constiejoice more over the repentance of what seems to tution, that he feared them. It is only when they that Henry Clay is afraid of them. [Cheers.]

ead in our school books, when the cat was making that power which causes Henry Clay to tremble in such havoe among the poor rats, and they could de- the United States Senate, and link our fortunes with vise no way in which to avenge themselves upon those men against whom Henry Clay knows that he their common foe, or to escape her power. At last, has batteries which can demolish every thing which

led, and then they would always have notice of I was glad that friend White said he did not wish her approach, and could take refuge. The proposal disunionists to vote. Henry Clay will be more dismet with hearty approval, excepting in one quarter. turbed at that than at any thing else he said. He There was an old rat, who saw one difficulty; and if would not be disturbed by the appeal to the pockets the orator could evade that, there would be no fur- of the people; but when he finds William A. White, ther trouble. That was, Who should bell the cat? or any member of the Free Soil party, willing to sac-Mr. White-We have provided a way. I have a rifice the right of suffrage upon the altar of righteou oposition to establish a daily paper, and I think we opposition to slavery, that he fears. And it is only ould bell the cat, decidedly, by means of it. I by linking the Free Soil party with the disunionists, that the Slave Power has feared it ever. Although Mr. Pillsbury—Well, if my friend can give any the Free Soil Party is small, and although our friend Channing did so exalt and glorify the Church, it conable encouragement that it will succeed, he may seems to me that it is not too much to say, that the at down my name for ten copies. [Cheers.]

There are many reasons why we should not labor alone, than it is of the combined power of the Amer-

John C. Calhoun was the first slaveholder who for any attack which we can make on State street, because the game there is one which the South can play such, against slavery. He paid the Episcopal Church the compliment to say, that it was the only religious more expert than we are ourselves. And, after all, body in the country which had remained true to the if we should convert the pockets of the people, it would be only an exterior kind of conversion. And Church may feel herself highly honored. But I was but there is that power in the well-told truth, there e physicians of John C. tion which one of the five points of Calvinism con-templates—I mean, 'the perseverance of the Saints.' Calhoun stated that he died of the 'softening of the brain;' and I was inclined to think so, in one sense, at least, when I found him fearing the Church. [Slight But, after all, we have an instrumentality before hisses.] I think John C. Calhoun is dead, for there which even State street trembles. We were able to seems to be but little of any thing like life breathing

the city of Washington, notwithstanding the growlings of the New York Herald and Globe, and the troop of Soil party; and yet that party—made up of every hell-hounds which they were able to call to their aid.

Kind of bird and beast and creeping thing that was

For it was not four days from that meeting, before Henever let down before Peter in the vision, made up of ry Clay, with that sagacity for which he is ever charac- the ends and thrumbs of every thing, disappointed erised, called the attention of the U. S. Senate and politicians and broken-down political hacks, of all the nation to the dangers resulting from our coming together. Henry Clay was not satisfied with the dece of the New York Herald, Capt. Rynders, and the whole Church of the country, with its fifty thoutheir kindred allies. He saw in our meetings somethe proud king of Babylon, and while his knees and its Tract, Bible and Missionary Societies in alwere smiting together, he fancied that above the yells and the clamor of the mob, he heard a voice in his do not greatly fear the influence of the Church. I ears exclaiming - 'Mene, mene, tekel, upharsin.' do not at all fear the influence of the Free Soil party, And it was because Henry Clay knew that we were and yet it has far more power than the Church. speaking not to the pockets of State street, but to the Surely as against slavery, there can be no question,

dency and doubtful conclusion, Henry Clay is able comes it that the President of the United States could foresee that we are moving upon that part of the not begin his message to Congress without invoking human character, against which not even the gold of blessings on the Union, nor close it without a dox-State street, nor the cotton of New Orleans, will be ology in praise of the Constitution? Whence comes it that every politician, Whig, Democrat and Free Besides, it is not State street alone that must be Soiler, has to begin and end every speech in the same nverted; if it were, it would be as easy to convert way? Why is it that there are so many fears and apthe entire people as to convert State street. I am prehensions as to the safety of the American Union? myself much of the opinion of my respected friend Who are the real disunionists? I ask this audience, Mr. White, that we may bestow more attention upon I should like to ask the reporter of the New York the Church than is demanded, aithough he differs somewhat from Mr. Channing, who declared here this Gordon Bennett has to send one of his servants hunorning, that 'the Church is living, is vital, is acting dreds of miles to watch their words and report their with an irresistible impulse,' I think, on this ques- doings? Who are the disunionists, and how many, ion, Mr. White much nearest the truth. Mr. Chan- that the pulpit, the New York press, and the Ne ing imputed far too much power to the Church. He York mob, must all come howling like hyenas on their aid that Daniel Webster was dead, dead. If Daniel track? How many disunionists are there in the coun-Webster be dead, then are Professor Stuart, Andover try? If we are the despicable beings we are some Seminary, and Wm. M. Rogers, dead also. And I times represented to be, why, I marvel that the press should say, . Let the dead bury their dead '; and the of this city and of distant cities should send their resooner the better, both for the purity of the atmosphere, and the health of the community. [Laughter together. We are but very feeble in numbers. Numerically, we are nothing. How comes it, then, that of the Church be dead, the body surely cannot be there is all this apprehension and alarm? How comes much better. But Daniel Webster is not quite desd—nor are Pro-fessor Stuart and William Rogers; because there are large portions of the people who live only in Webster.

but its rescality to redeem it from its most disgusting move only in Stuart, and have their being only in the stupidity. [Cheers and groans.] I stand here to say, like of Mr. Rogers, [laughter.] (and when these great that there is not another man in either branch of the

Why! the speech of Daniel Webster, what is it? It has neither wit, nor worth, nor any thica but words, apart from its infamy, that should come and it to any community. I could not believe it was Daniel Webster's speech, for the reason that when I had heard him before, he had always spoken at least like a man of sense. In that case, however, it surely was any thing but the voice of Daniel Webster.

I was saying, Mr. Webster was eloquent in his lauations of the Union; but when he asked, 'Where shall I stand when you divide the Union? I wish that some one could have stood up and told him, 'It will make not the slightest difference, Mr. Webster." And then, lofty in patriotism, he demanded- What shall become of the stars and stripes?' Now, we have an editor-a Whig, too-in New Hampshire, who never said so bright a thing as when he answered that query. He said, 'We will just take the stars at the North, and let the South have the stripes.' [En-

That reference to the Union was the only eloquent assage in Daniel Webster's speech. So with every ody else in political circles—they grow eloquent en

Who are the disunionists, and what are they? What is it that gives them so much omnipotence. before this nation? How comes it that we are able to peak with a voice that is echoed like peals of rolling thunder through every cavern of the slave prisers of the South? How is it that this handful of men and omen are able to flash their lightning truth down mong the horrors of slavery, more terrible than conuming fire? Has any body ever thought of it? Have the abolitionists themselves ever thought of it? Are you conscious of the omnipotence you possess? Have you, as you have seen the alarm of the Slave Power, the alarm of Bennett's Herald, the New York Globe, the New York press generally, and the New England press too, and Andover Seminary, and Captain Rynders and his pious company, [plaudits nd hisses,] have the abolitionists ever thought of the

nighty powers they thus wield? And have you never thought whence that power omes? Now, there is an answer, direct, to that uestion. The Slave Power,-and it is very broad in his country-it is not bounded North by Mason and Dixon's line,-the Slave Power understands fell well that we have hold of that only lever, that only Archimedian instrumentality, which is able to move the world-that we have the weapon of almighty truth, the ill-conquering force of appeal to the conscience and to

It is only that instrumentality which the slaveholder dreads: for he knows that is an omnipotence against which he can bring no force that will be able to contend successfully. He may bind the snapping thunderbolt; he may harness it to the electric nerves with which you have strung the air, and on which slavery leaps in lightning on the track of its fugitive slave. [Intense onthusiasm.] He may stay the tides nal spoken through the anti-slavery instrumentality of our land, which he knows full well no weapon he shall be able to bring against it can possibly prosper.

I hope, then, that the anti-slavery movement will

ntinue as it is. What though our progress be

slow? Is it not sure? But then our progress is not

slow. Why! that political instrumentality to which our friend White alluded has been in the full tide of asuccessful operation I know not how many years. And yet what has been its progress? From James G. Birney it fell or rose to Martin Van Buren, to say nothing of the intervening steps; and from Martin Van Buren to an already commenced dieting for Thomas H. Benton, an incorrigible slave-owner, as its next candidate for the Presidency! What has the Slave Power to fear in them? Where would have been the anti-slavery enterprise to-day, if the Garrisonians had fallen into their movement? Where would we have been two years ago? Electioneering for Martin Van Buren! Where would we have been to-day? Instead of a Convention like this, creating such alarm that not even the cities at a distance can be quiet, lest we shall strike them with lightning, and they should find themselves wounded to the death,-instead of thus carrying dismay and terror to the Congress of the United States and to the remotest savannahs of the far South-we might possibly have held a one day's Convention diet the people a little, in order to prepare them in 1852 to swallow down Thomas H. Benton, or some other iron-hearted slaveholder, as our candidate for the Presidency of the United States. [Loud ap-

ry movement thus disarmed? Would you have us lay our heads in your Delilah-lap, and thus be shorn of our omnipotence? My friend White I know would not. And he said he was glad his friend Foster would not sacrifice his principles. There are those in the Free Soil movement who are wiser than some others are, who are yet more zealous than they. There are those who say to us, 'In God's name, keep up your moral agitation.' I want the abolitionists to know, that the far-seeing and the humane among the Pree Soil party, I mean those of whom Joshua R. Giddings is a fair representative, say to us, 'Stand by your principles; for there is no hope even for the triumph of Free Soil, but in you. Onward, then, on-

ward in your way, for the love of God!'

Now then, be encouraged. Why should we be otherwise? Have we not alarmed Henry Clay and the South ?- Daniel Webster and the North? Are not Professor Stuart, and Dr. Woods, and Dr. Emerson, and the President of Harvard University, William M. Rogers, Dr. Dana of Newburyport, and I know not how many others in Church and State, are they not moved at our presence, and at our stately going?
['No! no! no!' and loud cheering.] Do they not ['No! no! no!' and loud cheering.] Do they not tremble? Did not Henry Clay express on the floor of Congress his apprehensions that not even the New York mob and Andover Theological Seminary together would be able to insure the salvation of his favorite institution? What many could well the Almighty does not have containly hold.

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M JAY. ACAE. ie Age.

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## REMARKS OF WENDELL PHILLIPS.

[A clergyman by the name of Corliss, having expressed his fears that some of the advocates of the slaves were lacking in a due appreciation of the Bible, and were therefore tending to infidelity, Mr. Phillips

I wish to say one word in regard to the remarks which have been addressed to us, in order that the anti-slavery enterprise may stand aright before this audience. It might be judged from the tone of the last speaker, that the abolitionists see an enemy and an obstacle in the Bible. He has been entreating us to have greater regard for the Bible. He has been endeavoring to impress upon us reverence for that book. You might draw the inference that we needed such entreatics. Now, in behalf of the abolitio let me say, we have nothing to do with the Bible in regard to its merits or its faults, except in one point : does it sustain or rebuke slavery? If any speaker wanders beyond that, he speaks on his own responsi bility, he speaks that for which this society is no amenable. Perhaps it may be impossible for him to avoid expressing his private opinions of the Bible as to other points, in the course of illustrating some anti-slavery topic. Yet you are to take them as illustration And when my friend Poster introduced some specu lations of his own, on other points than slavery, he had no right to do it otherwise than as illustration Now, the friend who has just spoken will, I think,

grant us this; that no speaker, unless it be Mr. Fo ter, has wandered beyond the just limits of anti-slavery discussion; that our anti-slavery speakers have never yet allowed that the Bible sustained slavery ; that we have felt no need, therefore, to throw it overboard. And although we may put the question lik my friend Wright, What would you do in certain circumstances? let it be remembered, that the antislavery enterprise puts such circumstances as merely fictitious, hypothetical, and claims the Bible as on its own side. [Prolonged applause.] Remember, that although we feel there is enough

in mere humanity, without the Bible, to condemn slavery-that the verdict against it is so self-evident as to destroy the title of any book to be thought inspired which sanctions such a system; still we, so far from bringing any such accusation against the Bible, have always claimed it in behalf of justice and liberty. It is from Moses Stuart, it is from Daniel Webster, it is from the church and the politicians, that this attack on the Bible comes, and not from u [Loud cheers.] I know I am repeating things abund the result of such speeches as we have just heard, that the audience go away under a wrong impression. I contend that every thing that has been said that the principles of these resolutions, that the substratum of all that has been spoken, all claim the Bible as a basis; and that, confident the Bible is on our side, we will not be forced into any position of seeming hostility to it. We have issues enough with this

Because the clergy of our little day and neighborhood pervert the Scriptures, shall that make us disbelieve them? No matter for the texts; enough for us to know that on every field where justice h triumphed, the Bible has led the van; that tyrants in every age have hated it-humanity, in every step of its progress, has caught watchwords from its pages. Freedom of thought was won by those who by those who would expound it in defiance of Laud. Luther and Savonarola, Howard and Oberlin, Fenelon and Wilberforce, Puritan and Huguenot, Covenanter and Quaker, all hugged it to their breasts. It was to print the Bible that bold men fought for liberty of the press. When the oppressor hurries to place it in every cottage, when the slaveholder labors that his slave may be able to read it, then will we begin to believe that Isaiah struggled to rivet 'every yoke,' that Paul was opposed to giving every man that which is just and equal, and that the New Testament was write to 'strengthen the weak hands and confirm the feeble But not till then shall a few petty priests shut u

out from sympathy with, and confidence in, the noble army of martyrs and the glorious company of the apostles. Not till then shall the Stuarts and Waylands, with their little black gowns, hide from us the purning light of the great Apostle of the Gentiles. What though, holding up the Books, they cry, 'Sec here and look there, note these specks on the sun we know still it is the sun, and astronomy tells that what is dark there to-day will perhaps be brightness and living light to-morrow. So with the Bible. What though, here and there, there should be isolated texts which look inconsistent with the great spirit which informs the whole? Coming years, we know will show them, like spots on the sun, all bright with the splendid effulgence of infinite love. Shall an am biguous line in Timothy cover up the whole sermon of as the American Church is, it will take all its cunning and craft to make us doubt the purity of Jesus or the humanity of Paul.

Let those lock up the Bible who fear it; our praye is, May it find its way into the hovel of every slav and the heart of every legislator in the land! Out original attempt was this; to show that the Bible and Caristianity repudiate slavery. For a long time, in one unbroken phalanx, the so-called Christian Churc denounced such a statement as infilelity; and from Maine to Georgia, from the Atlantic to the Mississin pi, we had the unbroken testimony of the Church tha the Bible was pro-slavery. Now, the Church is di vided. We have Henry Ward Beecher against Mose-Smart; we have Albert Barnes against Leonard

The time was when the Recorder, and the religio press, and the whole political press, claimed, with the New York Ouserver, that until you could mend the Constitution, you must mind it. We have urged ou principles until we have seared up William H. Sew ard, and pitted him against Daniel Webster. [Green applause.] We have found persons who are willin bewray not him that wandcreth.' And it car therefore, never often enough be repeated, that whe the question comes as to Christianity itself, not t American Christianity; to the Bible itself, not to the Bible in the glass of Moses Stuart, that the abolition ist holds on to the Bible as his, with his right han and with his left hand. And I wish you to go away with that conviction, spite of the remonstrances which I think have been unnecessarily, however sincerely,

Mr. Burleigh-Our friend Phillips has said nearly say; but one thing more I desire to

reason is, because you still have faith in truth, and | add. I wish to call the attention of the meeting and of our friend to this fact; that it was the urgent pressure of importanity, from that very friend himelf, and that alone, which called out the only re mark which he has objected to. When our friend Wright denounced the Bible, if it sanctioned slavery, he did what our friend admits was right. But wh he was about to pass on, and not give any opinion whether the Bible does or does not sanction slavery, our friend urged him to state his opinion on this point; and after that, it was natural that another speaker should state his views. In the light of that fact, I want the audience to judge how far it was right for him to rise and speak in such a way as to leave the impression which would have been given to the au-dience but for the explanation which has been made.

> From the New York Tribune. HOUSE!-THE NORTH BETRAVED!

The most disastrous vote for Freedom, and the finest unjust vote in itself which has disgraced the present Session of Congress, was given on Friday last on the question (indirectly presented) of admitting Hugh N. Smith to the floor as a Delegate from New and justice. last on the question (indirectly presented) of admitting Hugh N. Sanith to the floor as a Delegate from New Mexico (with power merely to explain and defend the local wants and needs of his constituents, but without the right to vote.) Congress having neglected for two Sessions to provide a Civil Government for New Mexico, as we are bound by Treaty with Mexico to do, the People last season held a Convention and chose Mr. Smith their Delegate to the House, with a view mainly to the presentment of their rights and wishes with respect to the claim of Texas to absorb their territory, and subjugate them to her dominion. Their Delegate has now been waiting at the door of the House six months, and the Loco-Foco dominion. Their Delegate has now been waiting at the door of the House six months, and the Loco-Foco majority of Speaker Cobb's Committee on Elections has reported against his admission. Mr. McGaughey, of the Whig minority of the Committee, moved as a substitute a counter resolution in favor of its admission, which was voted down in Committee of the Whole (where the Yeas and Nays cannot be taken) by \$0 to 85, and Strony's resolution agreed to the Morth Star, Ward's 'Impain the Morth Star, Ward's 'Impain to the ed the Previous Question, cutting off any opportunity to renew the amendment as well as all debate. Hereupon Gorman of Indiana (one more of the same Hereupon Gorman of Indiana (one more of the lable, sort) moved that the resolution do lie on the lable, carrying the whole subject there, and for this coward-ly, back-handed evasion and subterfuge, TWENTY-ly, back-handed evasion and subterfuge, the label with the FIVE Loco-Focos from Free States voted with the South, and so turned New Mexico out of doors, and her very being. Some of these twenty-five got into Congress by Free Soil professions, and are thus doubly traitors to Truth and Freedom. To send one of these back to the next Congress will be to give a the facilities for reaching the heart of the Commontant of the South Congress will be to give a the facilities for reaching the heart of the Commontant bounty on perjury and the blackest treason.

A correspondent of the Alexandria Gazette gives the following statement of this disgraceful affair. The prisoner, Grayson, who was put to death by a mob in a most unjustifiable and atrocious manner, had twice been convicted by a jury of Culpepper county, but in each case the judgme nd a new trial was granted, by the General Court.

'On Wednesday morning about 10 o'clock, news was received in the village that a large body of men, about two or three hundred, was assembling at a about two or three hundred, was assembling at a church about three miles distance, (an appropriate place for a meeting for such a purpose) to come on here to hang Grayson. The High Sheriff, after consulting with the most influential men, and after finding it impossible to obtain a sufficient quantity of arms, as well as men, on so short a notice, to contend with so large a number of armed men as were expected, determined it would be better to reprostate the determined it would be better to reprostate the death as a nutional calculation and admitted what pected, determined it would be better to remonstrate his death as a national calamity, and admitted been safely entrusted to a Southern man and a slave-holder. Similar remarks are made by many of the press, which were loudest in their opposition to General Taylor and his policy, while living. They now see what they should have seen, and had they not should have seen, met them, and tried to persuade them to desist from their purpose. They told them they were acting contrary to law—that every man engaged, either as actors, or as aiders and abettors, were, in the eye of the law, guilty of murder. They begged them to consider the disgrace they were bringing upon their county, their State and themselves. But their persuasions had not the desired

It did, however, prevent many from joining in the the crowd, who, after some confusion and cries, listened to him. He told them he had just returned from the Judge's, and that the Judge would not agree but he said it was his duty at the next term, to listen to motions for change of venue, both on the part of is not ready to go all lengths for the extension and the counsel for the prisoner, and the commonwealth, and he would then decide as he thought just. This perpetuity of this hideous system, is at once suspect and he would then decide as he thought just. This did not satisfy the mob. They could hang him. They caught hold of the high Sheriff and his deputy, and other citizens who were with him, and pulled them away from the door, and then the work of breaking the rights of California as a free State; and of Gen. Taylor, for resolving to protect New Mexico against the community up-A LAW-ABIDING CITIZEN.

to take a decided and unequivocal stand in favor of the recent great speech of Mr. Webster. Such kind of boasting as this reminds us of the two lads whom a take a decided and unequivocal stand in favor of the recent great speech of Mr. Webster. Such kind of boasting as this reminds us of the two lads whom Taylor to resist the invasion of New Mexico by Tex-

The Natike Fix. Some of the Southern journals, which feel very sore in relation to the slavery agitation, are advising the Southern aristocracy not to visit Newport and other Northern watering places, this summer, nor in any way put money in the hands of the Yankees. We can assure the slavocrats that they might have spared Newport from their list of places of non-intercourse, for she has some of the most cringing syncophants to their beck, of any place between the boundaries of Tophet and New Orleans, Don't declare against your friends, gentlemen.— Don't declare against your friends, gentlemen.—

Woonsocket (R. L.) Patriot.

A late letter from Washington to the Cleveland True Democrat, says :-

'I learn from a citizen of Georgetown, that within the past three weeks, some thirty 'human chattels' have taken 'leg bail' for a land of freedom. This results, in part, from the fact that slave dealers have been quite busy of late in purchasing up large 'droves' from the District, and surrounding country, and those who are left are fearful that their turn will soon come, and hence some of them trust rather to their locomotive powers than to the dealers' handcuffs and chains for preservation.'

AN INCIDENT OF SLAVERY. The infant child of An incident of clavers. The maintened of Mr. Mortineer, residing in Washington, was put to death, lust week, by a slave girl, aged 16. Mrs. Mortimer whipped the girl for some offence. Leaving the room, shortly after, where the child was asleep in its cradle, she heard it make a noise as if

# The Liberator.

No Union with Slaveholders! BOSTON, AUGUST 2, 1850.

LIBERTY-EQUALITY-PRATERNITY!!! itives from the Prison-House of Southern Despe with their Friends and Protectors, in Council!

Such persons as have escaped from slavery, and hose who are resolved to stand by them, are invited to meet for mutual counsel and encouragement at Cazenovia, Madison County, New York, on Wednesday, 21st of August, 1850. The seembling wil take place at 10 o'clock, A. M., in the Independent Church, and the meeting will continue through two days. The object aimed at on the occasion will not NEW MEXICO REPULSED PROM THE be simply an exchange of congratulations and an expression of sympathy, but an earnest consideration of

In behalf of the New York State Vigilance Com-

the Whole (where the Yeas and Nays cannot be taken) by 89 to 85, and Strong's resolution agreed to by a vote of 92 to 86. The Resolution was thus reported to the House, when Strong immediately move that the strong immediately move the strong immediately move that the strong immediately move the strong immediately move that the strong immediately move the strong immediately move the strong immediately move the strong immediately move that the strong immediately move the strong by transferring the above call to their columns, and

denied her a hearing on pending questions vital to tendance at the celebration of the Greatest Event of the very being. Some of these twenty-five got into the Ninetcenth Century,—the abolition of British the facilities for reaching 'the heart of the Commonwealth,'-the occasion itself, thrilling, sublime, glorious,-all should ensure a mighty gathering of the true-hearted. The cars leave the depot in Albany street, Boston, at 8 o'clock, A. M.; returning, will leave Worcester at 5 o'clock, P. M. Tickets for the entire excursion \$1 00 each-less than half price.

The day is also to be celebrated at Salem, without regard to sect or party.

It is likewise to be celebrated by the Provider Anti-Slavery Society-by a procession of cavalcade, citizens and strangers, forming at 8 o'clock, A. M., in

It did, however, prevent many from joining in the deed. Only about one hundred or one hundred and fifty came into town, and, as actors or abettors, took the prisoner from the jail. In the broad light of day, these bold violators of law came into our quiet village, and halted before our jail. The High Sheriff, attended by an armed posse, and sorry am I to say that some of the citzens refused or showed an unwillingness to join him, stood between them and the door. William Green, Esq., who deserves much credit for his industry and energy in trying to sup-IF I observe the above paragraph is eagerly copied credit for his industry and energy in trying to suppress this riot, as well as many other gentlemen, and who had just returned from Judge Field's, spoke to the crowd, who after some confusion and cries, lies—giving credit to whom credit is due, and caring nothing for sectarian or party names.

In the course of my lecture at Providence, I en romise them what they wished him to do—that deavored to show, by a citation of numerous facts, would not remove the prisoner from the county; that whoever, North or South, intimates a desire to n hung the prisoner. Will this community up-see misguided men in this flagrant violation rapacity of Texas, bullied as he was only a few days before his death by such desperate men as Toombs of Alabama, and Stephens of Georgia ;-and, therefore, the pretence so frequently made here at the North, GLORYING IN ITS SHAME. The Boston Bee, of that it is the denunciatory language of the abolitic ists which inflames the South, is very absurd-the

we once heard indulging in a game of brag about the travels of their respective fathers. 'My father,' says by No. 1, 'has been way off to New Orleans.' And ity in this emergency, I said—'Under these circum-, says boy No. 2, has been to the Grand Banks, stances, and at this particular juncture—paradoxical and to the West Indies, and came near being shipwrecked two or three times.' 'Poh, that's nothing,'
retorted boy No. 1, who evidently saw the necessity
of coming to a climax soon, 'My father has been to
State's prison Twice, and yours can't begin.'—Boston there is every reason to apprehend, therefore, that he will be brow-beaten, intimidated and conquered, by IN A TERRIBLE Fix. Some of the Southern jour- the bullying spirit of the South.' This was no en-

A late letter from Washington to the Cleveland True Democrat, says:—

'I learn from a citizen of Georgetown, that within the past three weeks, some thirty 'homan chatteb' hap as three weeks, some thirty 'homan chatteb' hap as three weeks, some thirty 'homan chatteb' waters leg bail' for a land of freedom. This results, in part, from the fact that slave dealers have been quite busy of late in purchasing up large 'droves' town,) or any where else from abroad.'—Courier.

This is very petty knavery on the part of the Courier; but since that paper has given its foul and despicable work of glorifying Daniel Webster for his great apostacy, it is capable of any mean ness, and ought to be published in Charleston, S. C. It chuckles over the partial failure of the anti-slavery convention at Hingham, as though its editors ha every thing staked upon the perpetuity of slavery out it basely omits giving the reason for the small usion in giving notice of the meeting. It was alm universally supposed that the Convention was to be seld a week later. The most contradictory blunders s to the time were made in our paper, and hence the CONVENTION AT ANDOVER.

Chairman, James N. Buffum, of Lynn, Secretary, and brains enough to understand a common sense sentence William Jenkins, of Andover, and Benjamin Stevens, when uttered in a common sense way, still persist is

ess in its energy, and beneficent and glorious in its ing State-and establishing on the ruins of both, a

countrymen held by them as goods and chattels, the guilt of the American people is mightily aggravated, and their damnation rendered all the more certain, by pretending to worship God on this day, and conserating it to religious rites and ceremonies.

Resolved, That, under such circumstances, 'the sabbaths, the calling of assemblies,' God 'cannot away with : it is iniquity, even the solemn meeting '; and his language to this people is, as it was to the Jews of old, 'When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make a God is on the side of right, and truth is omnipomany prayers, I will not hear: your hands are full of

Rescived, That the first acceptable religious act that can be performed by us, as a nation, is to obey Roger Williams will be appreciated, and meet with a the divine injunction, 'Wash you, make you clean; put away the evil of your doings from before mine eves; cease to do evil : learn to do well : seek judge ment, relieve the oppressed; judge the fatherless plead for the widow.

Resolved. That the chain which binds the slave has been forced and riveted, in the name of God, by theological professors, by pulpit occupants, by those who claim to be the ambassadors of Christ, by the religion thing else good, hearty, soulful, great, Christianly of the land; and hence, if that chain be ever broken Who would over have thought it—hardly who ever rect impeachment of the piety of such teachers, and an anomaly, a point-at-point swordism, an irreconcihowing them to be wolves in sheep's clothing, the lable antagonism, a monstrous mistake.

heir treachery to the cause of freedom. Daniel Web- of-century Republic-the Republic on which a conwho have justly subjected themselves to the severest goal it would be more than felicitous to imitate. rofession, Moses Stuart is chief.

to as free and slave States, but in regard to the entire and Washingtons, and Franklins-here slavery lift such men as Henry Clay and Daniel Webster to argue does in no other land, Christian or otherwise. Here that the settlement of the present conflict in Congress, in America-here, where the sweet form and divine by compromise, will give a death-blow to the anti- nature of religion sought a repose from persecutionlavery movement, and restore public tranquillity, is here, where conscience, braving the perils of the deep to exhibit the acme of infatuation, and complete ju- the dangers of starvation, treachery, death, joyfully

the Southern slaveholder nor his Northern abettor, ism exists, flourishes, and perpetuates itself. either the religious sects nor the political parties, acither euclesiastical bodies nor legislative assemblies, may look for any repose while one slave is left to clank his chains on the soil so long watered by his tears and stained by his blood.

These resolutions, in their various aspects, led to an earnest and eloquent dis ussion, during the forenoon, afternoon and evening sessions, in which Wendell Phillips, W. L. Garrison, Parker Pillsbury, James N. Buffum, Wm. Jenkins, and - Page of Newbury-The friends of the cause were in attendance from

the adjoining towns, notwits anding the threatening state of the weather, and were greatly refreshed in spirit and strengthened in their purpose. It is hoped that the anti-slavery spirit, which has

been so long dormant in Andover, will be restored to its primitive zeal and activity.

JONAS HOLT, Chairman JAMES N. BUPPUM, Sec.

## LECTURE IN PROVIDENCE.

can Slavery, delivered in Mechanics' Hall at 6 P. M., it does no such thing; that it can do no such thing. on Sunday 14th inst., by the Editor of the Liberator, was listened to by a large and discriminating audience ; even professors of religion, church members, no such thing-never, never! Law never can be too, many of them, who were present, have spoken with approbation of the manner and spirit of the good spirits and men-almost hell itself-forbid it. lecturer. There was a serious and devout attention manifested by the audience during its delivery, which occupied about an hour and three quarters. American chattel slavery was well and faithfully depicted, and the proofs presented of the wickedness of slaveholders, their aiders and abettors were overwhelming. Its thorough antagonism to every principle of Christianity was so clearly seen even by those who glorious mission our land is fulfilling in emancipating eldom or never heard the subject discussed before, that the senseless as well as wicked cry against the grey centuries! WE swell and prate of the noble exabolitionists as being infidels was hushed to silence, ample our 'model republic' is spreading before adand many who never heard Garrison before were astonished beyond measure that so erroneous an impression had been made on the minds of professors of WE pointing in ecstacy to our stars and stripesreligion in regard to him. A few such lectures in stripes indeed—that alone and only float over the this city would shake our rotten pro-slavery church, watch-towers of the free! WE chant these plumy, this city would shake our rotten pro-slavery churches in pieces, could the mass of professors have courage to hear and read for themselves. A man of some
in abject vassalage under our feet! Chant them with the cries, and groans, and throes, and rains, and in the way in the lecture, and was surprised that I heard none of that severity of denunciation which has been ing tone in our ears! Chant them as a pall of moral charged upon him. Did you, said I, observe the darkness fearfully gathers in the heavens, uttering its manner in which he made his hearers assent to the woful lessons! Chant them as those four-million fact that slaveholders were 'villains'? I then rela- God-stamped men and women lie down at night ed to him that part of the lecture, which presented weary, and sick, and bleeding, and hope-fallen, and to them a man who should come out in one of your praying that death may kindly end their sorrows, and principal newspapers, and make a proposition to enlave the population of the six New England States, nor men, nor monsters, nor butchers, may scourge o deprive them of the Bible, of educ tion, of the sa- them more! ered institution of marriage, in fine of all rights which Out upon this miserable twaddle, this blaspheming belong to human beings, by making them chattels folly, we repeat! It is too much for our patience that they all would not he sitate to call such a man a blood. It is overwhelmingly shocking and abhorhe, and it was well done, but—— But what? said templation, and forget that such an enormity ever I. Did he not prove the slaveholder was doing all blackened mankind, much less our own nation and this, and that Northern men were found, many of people, our own Republic; but that would be cowardthem in high standing in Church and State, abetting ly, contemptible, devilish. We would not only conand upholding all this iniquity? He could not say it template, think, shift and turn the giant monster in was not so, and he a prominent member in one of our our mind, but speak, act, throw it out with an energy great denominations. I felt rejoiced that our old of purpose which the great theme inspires in every Pioneer was once again with us, and that, when the breast which is the seat of a particle of humanity cool season comes round again, the people of this city feeling or sense. And so would we counsel every may have another opportunity to hear him and oth-The Paster of the Westminster Congregation P. H. Hedge, [Unitarism,] after reading the notice

PROVIDENCE, July 15th, 1850.

Mesars. Pillsbury and Burleigh, has done the cause of the slave much good. Your faithful dealing with

for the lecture, said that hereafter he should read no

notice from the desk but those in connection with the

three Unitarian Societies. The Episcopal clergy have

always refused to read notices for anti-slavery meet-

ings of any kind. Although all the pulpits were

though I doubt not they were in a majority of in-

Agreeably to public notice, one of the series of few of the lean souls, who were not in attendance, One Hundred Conventions was held in the Universalist meeting-house, at Andover, on Sunday last.

On Imotion, Jonas Holt, of Andover, was elected Now and then, one who did hear you, who had not become a sunday to understand a company source sentence.

of Lawrence, financial committee.

Wm. Lloyd Garrison then presented the following resolutions for the consideration of the meeting:

Resolved, That the anti-alavery agitation is the Spirit of God moving upon the face of the waters of public sentiment, to the cleansing of the land from pollution and blood—irresistible in its progress, tire-pollution and blood—irresistible in its progress, tire

less in its energy, and beneficent and glorious in its purpose; smiting with the lightning of truth a corrupt, time-serving, sin-loving Church, and upheav-ing from its foundations a tyrannical and man-enslav-atendy hand and earnest heart, pressing right on with the agitation, to secure some general awakening, some eligion of mercy and a government of justice.

Resolved, That with three millions of their own While hearing the earnest pleas of moral truth, moral principle, reason and justice, urged upon the peopl on Sunday, we thought how few have a heart to com prehend these things; how stupendous, how Godlike, is the work in which the friends of freedom are engaged; and how vast is the mass of dead and almos putrid mind which this cause has yet to electrify and call into action, ere the work of liberty is done. But,

> Be assured, your visit here has gained the slave to his cause. Another like call upon the land of hearty response. Yours for the freedom of all.

## SLAVERY IN A REPUBLIC!

Slavery in a Republic! What a contradiction is terms, nature, reason, logic, common sense, and every

And yet it is a broad fact, a palpable reality, a Resolved, That of all the statesmen in our country melancholy certainty; and that, too, in this, our own ho deserve to be held up to popular execration, for great and glowing land-in our vaunted nineteenth ster stands pre-eminent; and of all the theologians tinent across the surging ocean points as the proud demnation for making the awful sin of enslaving say it is a melancholy fact, that slavery exists in this human beings compatible with the Christian faith and country as it is found nowhere else. Here in this boasted land of liberty-in the always talked-of, and Resolved, That the great issue before the country sung-of, and preached-of, and prayed-for heart and is, not as to the admission of California and New Mex- home of freedom-in the land of Fourth-of-Julys, olition of slavery on the American soil; hence, for its frightful form, and shakes its bloody arms, as it planted its banner and established its realm-her Resolved. That neither priest nor politician, neither this gigantic monster, this huge, seven-headed Satan

A Republic, indeed! A Republic with nearly fou million human beings in chains the devil himsel could not strengthen or make closer! A Republic with men and women as good, with as large heart and as capacious souls as you and I, and yonde surpliced man; bound, and ground, and driven, and tortured, and cursed; with four million thus degraded to the earth, we shout, and sing, and pray, and glorify our Republic, as the chosen land of the free and home of the brave-as the asylum of the oppressed, abused, and down-trodden of all nations and

Slavery in a Republic! Slavery in America! SLA VERY IN THESE UNITED STATES !! Out upon such appalling enormities! And yet here it is; here in all its terrible and heart-sickening reality; here it i growing and strengthening, and taking broader and deeper root every hour; here it is, not only on suf ferance, not as an evil resulting from government, or social relations, or causes beyond mortal ken, but here it is upheld, countenanced, legalized, supported by the law of the land. We say law of the land, taking the sense in which it is interpreted by the slavery faction and their supporters. Individually, we think Law made to uphold and cherish infamy, crime, slavemade to support wrong of any sort. Heaven, all

Slavery in a Republic, in AMERICA! Abominable. outrageous, soul-abhorrent! Here in a land consecrated to all that is free in thought, and speech, and act! Here, where conscience pretends to soar in the untrammelled heights of celestial realms! We talk of freedom, of liberty ! Rather ought our heads to hang to the earth in crimson shame. WE talk of the the human race from its thraldom and servitude miring nations! We turning sonorous periods about remove them to a land where no chains, nor whips,

personal, and how he got the assent of his auditors, It rouses and fires our indignation. It stirs our very illain. Do you remember that, said I? I do, said rent. We would gladly turn from its painful con-

Be thou like the old Apostles; Be thou like the old Apostles;
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all.
Face thine enemies, accusers;
Scorn the prison, rack, and rod;
And if thou hast truth to utter,
Speak!—and leave the rest to God.

supplied with notices, many of them were not read, ery in a Republic! It ought not to be, it can be. That country is not a Republic which fosters and countenances it. God forbid that such a country should lyingly be called free! Free, say you? And with four million of your brethren clanking and toil-In. Garrison:

Your late visit to this city and Pawtucket, with
Mesars. Pillsbury and Burleigh, has done the cause
God's noble image! Free! Shame on the tougue of the slave much good. Your faithful dealing with that speaks it, on the soul that breathes it! It is ohurth, clergy, and politicians, is almost universally false, and false, and doubly false again!

approved by those who attended those meetings. A

by moral power, it can be accomplished only by a di- dreamed it? Slavery in a Republic! It is a paradox,

VOL. XX. NO. 31.

OLD COLONY A. S. SOCIETY. special meeting of this Society was holden

the Unitarian Church, South Hingham, on Sunday July 21st; John Cushing, a Vice President of the Society, in the Chair. In consequence of a mintal occurring in giving the notice in the Liberator, which we very much regret, the attendance from the county was small. The meeting, however, was well atter ed by the citizens of Hingham, and passed off quite

Able remarks were made by Nathaniel H. Whit. ing, of Marshfield, and Parker Pillsbury. Remarks of an earnest and practical nature were made hi Lewis Ford, Robert Edmond, and Elias Richards, of Weymouth. Mr. Richards was called up by observations of a very severe, slanderous and coane acter made by a gentleman present of the Free Soil school, by the name of Wilder-of Quaker profe sion, as we are informed. His abusive, invecguage, and his assertion that he would return bondage the panting fugitive, and quell, at the of the bayonet, an attempt on the part of the slaves to obtain their freedom by imitating the deeds of our fathers, proved him to be devoid of humanity and moral principle, and an enemy of the slave and of God. He was replied to in a very gentlemanly manner by Mr. Richards, and 'cut to the very quick' by the iron-chained logic and sarcasm of Pills! John Cushing and S. Dyer were chosen a Commit

The meeting was also addressed by two other in dividuals of the Free Soil party, and very satisfiethrily replied to by Pillsbury and Whiting.

Of the remarks made at this meeting by Mr. Whit. ing, we cannot speak too highly. They were very feelingly and sincerely made, and proved him to be thoroughly acquainted with every rope in the ani. slavery ship. He is too honest, wise and good a man, and his abilities of too high an order, for him to live quite so retired from the moral enterprises of the day.

We can assure him, that his counsels and advice will always be acceptable and pleasing to the friends of the O. C. A. a. Society, and we trust we shall often have the pleasure of listening to his voice, in fature meetings of the Society.

Our thanks are due to Mr. Cushing, of Hingham, for his co-operation is making arrangements for this meeting, and also for his very generous hospitality. BOURNE SPOONER, President,

H. H. BRIGHAM, Secretary. South Abington, July 22, 1850.

## DISCOURSE FOR THE TIMES. BY AN INFIDEL.

Text - 'A soft answer turneth away wrath but

It has been remarked by a modern writer, that Jessa of Nazareth did not escape the superstition of his time I would say, rather, that the superstition of his timedid not escape HIM. He seized it, as Daniel Webster attempted to seize the Free Soil 'thunder' of his age But, unlike Daniel, he grasped it with a firm and manly hand; wielded it successfully, with a mighty power, and turned it to the best possible account He caused even temporal errors to serve as illustra tions of eternal truths. Whatever may have been the nature or extent of his superstition, certainly his figures of speech were not of a character calculated to detract aught from the life and warmth of his abiding

'A soft answer turneth away wrath.' True; but did soft words ever 'cast out devils'? For, even in this enlightened age, humanity is still sorely afflicted with foul fiends of error and unbelief. Some of these may not be exorcised but by 'casting down' and 'mightily rending' the unhappy victims of their power. A per ny-whistle will scarcely serve even for the music of the Church. The trumpet of alarm, perchance of terror, must sometimes shake the earth. full-grown voice is needed. Truth and error, good and evil, are often strangely mingled. Nothing short of a moral whirlwind can, in some cases, winnow the chaff from the good grain. Often a 'fervent heat' is indispensable to melt the moral elements, in order to separ ate the dross from the fine gold. Now, as of old, men are sometimes saved 'so as by fire.' Is 'sgitation' alarming? TRUTH has nothing to fear. In God's name, agitate! Let the fiery trial come!

Grievous words stir up anger.' Very well! The truth is always grievous to the votaries of error. What then? Shall the truth be suppressed? I say, to! Proclaim the truth boldly and fearlessly, howevergries ous it may seem. Whether men will hear or no proclaim it. If any close their eyes and ears, their is charged with 'darkening the light thereof,' because, forsooth, men may choose to shut their eyes against it. When the truth makes men angry, we who have 'faith as a grain of mustard seed "should ' thank God and take courage.' Then may we know the 'leaven' is working. Who fears the result? Devils may 'fear and tremble - but the righteous are bold as a lion.' The wrath of man may be made to praise God. 'There is a divinity that shapes our ends.' 'Take heed how ye hear' Got speed the truth! Amen!

MUTES WANTED FOR THE TRIBUNE! · We regret that the peculiar construction ow cylinder press precludes the ordinary practice to dress the reversing the column rules, in order to dress the li-bune in nourning. Otherwise, its appearance wolk manifest our feelings at the distressing dispension which has fallen upon the United States.'—New Irai Weekly Tribune.

We, too, have our regrets; but the construction of our press does not stand in the way. If our sorres could find vent through the column rules, we would keep them reversed all the year round. But our sotrow lies somewhat deeper than 'dress.' We 'regat' that Zachary Taylor died an unrepentant siscolal and we 'regret' that he manifested no contrition for the part he took in that meanest and most coverely of all mean and cowardly wars-the Plorida hunt.

The Tribune would dress itself in mourning, we it not for something 'peculiar.' Well, we exceed our great contemporary -on one condition. Lethin take under his fraternal care the bloodhounds set upon the Seminole Indians. Love me, love my dog-

EAST BRIDGEWATER, July 28, 1850.

FRIEND GARRISON : The case of Jordan and Snell, to which I referred in my letter, was seitled according to arrangem they were let off ' free gratis for nothing,' as we di pected, after considering the matter over. We st feet thought they might be fined one cent and cest, b we might have known better, after the decision in the riot case. I understand they were let off on the ground of the abominable object for which the citizen met together! This free discussion about hams rights is all moonshine, and 'must be supposed Thank God, 'we are in the midst of a revival here; the wisdom of Solomon cannot stay the march of trush in East Bridgewater ; for

'Though the cause of evil prosper, yet the Truth along is strong.

And albeit she wander outcast now, I see sround he

throng
Troops of beautiful tall angels to enshield her from all wrong.'

DANIEL WERSTER. Never did a drowning min catch at a rope with more 'alacrity' than Mr. Webster has jumped, by invitation of President Filmore, from the floor of the Senate into the office of Secretary of State. It saves him from a sure rejection by the people of Massachusetts, at the next Legislature, case he had been presented for re-election to the Serate; but his condemnation by them is not the is positive. Gov. Briggs has appointed the Hon. Robert C. Wiley. ert C. Winthrop to fill the vacancy occasioned by the resignation of Mr. Webster. Mr. Winthrop is avoredly hostile to Clay's 'Omnibus Bill.'

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You, sir, Humanity.

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To Moses Stuart, of Andover :

Sin. Is slavery a mahum in se, an evil in itself? Suc- 15 sure of your recent pamphlet in plication of Daniel Webster, you say, that in setrindication of the Bible 'must be the ultimate that the which all sincere Christians are bound to apgest to water and Protestant, at least, professes to gal. A toutong the Scriptures are the sufficient and only rele of faith and practice." You then go on and derule of mum and pages to prove that the God of the Helvers gave to them, his chosen people, an unlimited liberty to purchase (not to steal) bond-men and find liberty to Potential of the heathen around and out for minus (and the dwelling within it.' You On the liberty to buy ' (slaves) ' there is no re-When bought, slaves are declared to be heritable property. "The tenure of thom is per-penal; the tenure as of heritable property." You say, How was it with slaves purchased from the heath-The Jews had unlimited liberty to purchase en: the seas them as heritable property. There was no serenth year and no jubileo year to them. Let. 25:44-46 has put this matter at rest, for all Let. 20: 14-10 line par the matter at rest, for all soler and honest persons. There it stands, (and even abolitionists cannot abolish it,) that the Jews might' (by the sanction of their God) have alaves ad libi-

Having settled the question to your own satisfaction, and probably to the satisfaction of most of the ninisters and churches and all the slaveholders of the country, that the God of the Hebrews did authorite them to buy slaves, and hold and use men, women and children as goods and chattels, at pleasure; then, on page forty-two, you sum up by saying- Did the God of the Hebrews give permission to them to commit a malam in set . . . Crimes mala in se cannot be transformed into no crimes, by heaven or earth. Slavery, therefore, under the Jewish dispensation, by purchase from the heathen, was not one of these ines. The God of the Bible could never sanction amission of such. Yet, if abolitionists are to he heard, that God has sanctioned not only a positive evil, but one of the greatest of all crimes."

Your argument is-Slavery cannot be a sin in itself, because the God of the Hebrews sanctioned it. My argument is-Slacery is a sin in itself; therefore, o God whose nature is justice and love never sanetioned it. From the fact that the God of the Bible authorised it, you infer that the holding and using human beings as chattels cannot always be wrong. From the fact that such an act is opposed to natural justice and self-evident truth, I infer that the God of Nature never did and never can sanction it.

You assert that slavery is a glaring contradiction the principle, that all men are born with an inherent and unalienable right to liberty'-that 'it degrades men made in the image of their God and Redeemer into brute beasts; or (which makes them still lower) converts them into goods and chattels.' Here, then, we have the end of your argument. Moses Stuart being witness, the God of the Bible once authorized men to turn his own image into a brute, and sell and buy it as goods and chattels; and sanctions violations of the self-evident truth, that all men are created free. You, sir, reduce all to the alternative of believing either that the God of the Bible 'has sanctioned not only a positive evil, but the greatest of all crimes'; or that it may be just and right for men to enslave their fellow-beings, and hold and use them as haritable property,' as 'chattels personal,' to all intents constructions and purposes whatsoever, 'ad lib-

I, for one, am glad that you have placed ministers, thurches, and all others, in this dilemma. I am glad for two reasons :- 1. It will necessarily lead them to ask. Did the God of justice and love ever sanction all that Moses, Joshua, David, and other Hebrew writers say he did ? 2. How is a supposed arbitrary revelaion whether found in the Bible or in other books, to be regarded, when arraved against the known and fixed facts and laws of our nature? Every attentive reader of your pamphlet will, if he dares to think, necessarily be led to ask these questions: and no one that asks them will ever find but one answer. In every age and nation, every conceivable outrage upon humanity, upon natural justice and equity, has been perpetrated under the sanction of a supposed arbitrarevelation. The same authority that allowed the lews to hold slaves, ad libitum, that permitted the master to whip his slave to death, and commit fornication with his bondmaid with impunity, also allows those of Mrs. Elizabeth Heyrick. You, sir, have powerfully contributed to destroy for ever that veneration for a book which sacrifices man to the book. You have done much to bring men to see that man is above the Bible, and that if the Bible authorises the enslavement or killing of human beings, thus far it is not to be received and trusted as

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You have arrayed the God of the Bible against selfident truth; you place him in a posture of hostility to what you declare to be 'inherent and unalienable rights.' Whether he is so, is for you and those who hold with you to settle. It is a question in which I feel no interest, so far as the right or wrong of enslaving or killing men is concerned. Once prove that the God of the Bible ever sanctioned slavery, and you we proved that the God of the Bible is not the God of Nature. The God of Nature never created man with an inherent and self-evident right to liberty, and then authorized him to violate that right.

You say of abolitionists, they 'will probably think tery ill of Moses, and not be very courteous toward me for venturing to quote him. Abolitionists will ear, if Moses supposed that a God of justice ever authorized him, or the Jews, or any other human beings, to enslave their fellow-men, and thus to violate their nable right to liberty,' then was Moses mistaken. This ill they will think and speak of any being, in heaven or earth, by whatever name called, who ever did or ever shall say, that man may justly violate As to their ' not being very courteous toward you

or quoting Moses, for one, I rejoice that you have hade the only true issue between anti-slavery and the Bible. Assuming that the Bible is what you and the ministers and churches generally say it is in reference to slavery, and that Moses, Jesus, and the prophets ad spostles sanctioned the enslavement of men, and violation of self-evident truth, you make the issue, that if slavery be a 'malum in se,' then was Jesus fully of a gross neglect and abandonment of duty. as a preacher of righteousness'; then is 'Moses to consigned to reprobation, and regarded as an ignoramus; and the God of the Bible sanctioned the greatest of crimes.' All this you say must follow, if is a sin in itself to violate man's ' inherent, unalienable, and self-evident right to liberty, and to convert the image of God into goods and chattels."

Abolitionists, generally, will take the ground that RATEVER IS OFFORED TO SELF-EVIDENT TRUTH IS A EVIDENT PALSERGOD; that if the Bible is opposed to the self-evident truth, that 'all men are created tee, if the Bible ever did or ever can authorize a vioon of man's inherent and unalienable right to liberry, then the God of the Bible is not the God of Na-

You, sir, have arrayed the God of the Bible against

ing still a large number on hand, which we shall dispose of as rapidly as practicable.

LETTER PROM A PRIEND IN ENGLAND

MY DELR SIR: I have been looking over some volumes of English To H. C. Waight:

the subject of Colonial Slavery:—

'The extreme pride and folly produced by absolute despotism, and its disposition to despuse and depress its victims, are strikingly illustrated by the following historical extracts, which are rendered more interesting by the Indians who were so trampled under foot, and degraded to the level of brutes, having in our day asserted their privileges as men in common with their countrymen in South America, and are now in possession of freedom:—

"A report is quoted, which was made to the King"

where was to be seen a more awful example of political inconsistency than that which the Carolinian and Virginian statesmen exhibit? Against whom can the finger of scorn and reproach be more justly directed, than against those legislators, who, in the capitol at Washington, declaim on liberty and equality, while their estates at home are cultivated by the labor of slaves, and who if they are best was the state of Nature and Humanity, &c. In the capitol at Washington, declaim on liberty and equality, while their estates at home are cultivated the labor of slaves, and who, if they ever bestow by the labor of slaves, and who, if they ever bestow the smallest gratuity on their captive servants, must present them with the national coin, with the God-dess of Liberty emblazoned on the one side, and the superscription of Liberty on the other? He trusted that this inconsistency would not long lie to the charge of the British nation.

I will extract one or two passages from the speech of Matthew Babington, Esq., at the same meeting:

'The only other fact with which I will trouble the meeting, is the recent claim of the planters of Trinidad for an indemnity for the loss of Sunday. The order in council for the regulation of slavery in that island, directed that on that day the slave should not be compelled to field labors. The masters, in that we are so often and grossly misrepresented? not be competed to need about. The macters, in utter dismay at so monstrous an invasion of their au-thority, replied to Lord Bathurst—"Is it possible that your Lordship means that we are not to compel lazy and indolent negroes to labor their ground on a Sunday?" Lord Bathurst then confirms the original order. \* \* The slaveholders reply, as with the readiness of men conscious of an undoubted right, "We will consent to comply with your Lordship's order that our slaves shall work only six days in the week, on a clear understanding that the British nation shall pay us a pecuniary compensation for the loss of that seventh day of which we are deprived.

The same gentleman, in a subsequent part of his speech, thus addressed the meeting :-

You who are here assembled, and all, who, like 'You who are here assembled, and all, who, like you, interest themselves in the cause of humanity, are designated in the Legislature of Barbadoes "as a few interested and designing hypocrites, moving in terrific phalanx to the total annihilation of the white inhabitants of the West Indies; a vindictive crew, indulging the abominable desire to cast headlong into the gulph of destruction and endless misery so large a portion of their fellow-creatures. No justification can they have in their hellish design but that which originated and is fostered in their own dark and interested souls."

I have thought the preceding extracts would not e uninteresting in connection with the recent scenes exhibited in New York.

I receive the information from these tracts, that in the West Indies, if the mother of a child was three degrees removed from a black, and the father a white, the child was free. If this was the case, it was a beneficent provision unknown to the American slave code. I cannot lay my hand on any authority, but I doubt not you will know whether my information is correct.

I dare say you have seen Clarkson's Thoughts on the necessity of improving the condition of the slaves,

Mohamedans to enslave all other people, the Hindoos I have often thought of thanking you for the bento east their children into the Ganges, the American churches and priests to traffic in slaves and the souls of men; i. e., a supposed direct, arbitrary revelation.

I owe a debt of gratitude not easily to be repaid. I owe a debt of gratitude not easily to be repaid. I over a d often read the Liberator completely through; but been a serious detriment to the best interests of my pressions. I doubt not that with the great majority ly and upon a surer footing than in years past. of his sentiments, I agree; but they are clothed in which I think injurious to that feeling of reverence which lies at the bottom of all true religion, and which it would be a grievous mischief to injure. If, then, I, who agree with him, feel thus, how repulsive must some of his expressions be to those who do not agree with him! I think it a very great pity to connect such ideas and language as he does with the beloved and sacred name of God. That the old writers against whom he contends did so, is but little excuse, as they did it ignorantly, for the most part, and were tion of the Divine Being, though not incapable of occasionally rising to it. I feel sorry that Mr. Wright says so much on the negative and so little on the positive side of religion. I observe recently that he gave God of humanity; and it seems to me matter of regret that so personal a discussion as that with Rev.

However, I am inclined to think that perhaps even the way in which Mr. Wright touches upon the subjects he discusses is better than that silence which ardently wish that his iconoclastic statements were in the cause of humanity.

I have long wished to write my sentiments, to withheld by my deep respect for those who are pleading the cause of the oppressed; so now, I pray you, away. forgive me.

I remain, dear Sir, ever Yours most respectfully and affectionately,

IF It is due to the writer of the above letter, (who tardy and awkward in their movements, because of is a highly esteemed anti-slavery friend in England,) the long night of darkness which sat upon them, and to state, that that portion of it which refers to our the bewildering fogs and mists of approaching morn, untiring coadjutor, Henry C. Wright, was not writ- are nevertheless cheered and animated in the struggle ten for publication; but as it is the candid criticism of for liberty and light, by the dimly seen, yet beckoning one neither timid nor fastidious,—and as H. C. W. motto, Onward! Happy is their condition generally will receive it in as kindly a spirit as it is expressed. will receive it in as kindly a spirit as it is expressed, and we are confident would not have it suppressed on happy, when contrasted with that of the forlorn slave. his account,—we have taken the liberty to print it. If, then, the change from slavery to freedom, from It is, happily, only a difference of taste and judgment, not of spirit or principle, in the advocacy of Reform. You, sir, have arrayed the God of the Bible against Humanity. Which, think you, must fall?

HENRY C. WRIGHT.

We have devoted a very liberal portion of our present number to the favors of correspondents, leaving still a large number on hand, which we shall discover of as rapidly as practicable.

Interpretation of his views to some persons not less interested than himself in the great work of human redemption, it must be conceded that his fidelity to his own convictions of duty, his complete elevation above that fear of man which brings a snare, and his self-ascrificing efforts in behalf of suffering humanity, are deserving of the highest commendation and the closest imitation.—Ed. Lió.

St. CLAIRSVILLE, O., July 20th, 1850.

anti-slavery tracts, and have been simest surprised to see that the slaveholding spirit is so much like itself in all times and places. I think you will be interest-set forth by you at the late New England Anti-Slaveed by the following extract, if you have not met by Convention. It was very far from being my wish with it before. I sopy it from a note to a speech by the Hon. and Rev. H. D. Erskine, at a county meeting held at the Castle of Leicester, Jan. 20, 1826, on wrong, I sincerely beg your pardon. Yet allow me

"A report is quoted, which was made to the King by his Fiscal, upon the petition of the city of Merida down.' I must here beg leave to say to Mr. Garrison, de Maracaybo, in Venezuela, to found an University. The opinion of the Fiscal was, that the petition ought to be refused, because it was ansuitable to promote learning in Spanish America, where the inhabitants appeared destined by nature to work in the mines."

that such was not say understanding of your assertion, neither could it be by a fair construction of your words. The objectionable sentiment was this:—

'When you place your Bible against Nature, your Bible must go down. And, for one, so far as that Also, after a pretended solemn deliberation of the Consulade, or Board of Trade in Mexico, the members informed the Cortes, that "The Indians were a race of monkeys, filled with vice and ignorance; automatons, unworthy of representing or being represented." Bible must go down. And, for one, so far as that book opposes the dictates of Nature and Humanity, I will deal with it just as I would with the Constitution—stamp it under foot. Does it follow, as a necessary consequence, that because evil men choose to make the Bible defend wrong and perfidy, the Bible must go into devicted. must go into desuctude? Certainly not. Nothing The same gentleman, while commenting on the is more certain than that the Bible is 'placed against neonsistency of those who confine their zeal for lib- Nature and Humanity'; must it therefore go down? erty within geographical limits, remarked :- A wrong construction is placed upon it; this, I will Where was to be seen a more awful example of admit, must go down, but nothing more. Almost any thing, good in itself, may be perverted to evil; yet the

Again : You said, 'So far as that book opp dictates of Nature and Humanity,' &c. Now, I do not see what other construction any intelligent man could put upon this assertion, than that, in the opinion of Henry C. Wright, the Bible did, to some extent, at east, 'oppose the dictates of Nature and Humanity.' Again: 'Will deal with it,' &c. What did this express other than a determination, on your part, to erve these portions of the Bible as you said you would the Constitution- Stamp it under foot '?

I only quote this to show that it is not so wonder, after all, that I, in common with others, should have mistaken your meaning. How necessa-Certainly not, when we fail to comprehend each other.

Yours truly, J. W. NEWPORT.

## LETTER FROM HIRAM WILSON. DAWN MILLS, C. W., July 22, 1850.

DEAR FRIBND WM. LLOYD GARRISON:

One month or more having elapsed since my return the fugitive slave's asylum, I have thought best to mmunicate a few words respecting my present position and prospects. While last at the East, my mis sion in this country was a little embarrassed, and consequently I was somewhat perplexed, and for a season in deep solicitude. The Lord was graciously pleased to give success to my efforts in quest of help.

I had the pleasure of meeting with many sympo thizing friends, who were ready cheerfully to imparof their substance to relieve the mission and strengthen my feeble hands in the prosecution of my work As many of the contributors are readers of the Liberator, I would gladly have acknowledged their kindness in its columns, as I have been in the habit of doing; but having lately furnished an acknowledgment for another Boston paper, (the Emancipator,) it would perhaps be superfluous to repeat the same in the Liberator. I would say, however, to all who have generously aided me, that they have the sincere thanks of their humble servant, who is endeavoring to carry out their benevolent designs in administering to the necessities of those who have suffered in slavery and emerged therefrom.

My receipts in Massachusetts amounted to a little more than three hundred dollars, which have availed in paying off the debts of the Dawn Mission, and afforded some means of comfort for the present summer. I could easily have raised a much larger sum, and most of the other old English anti-slavery works. had it been proper to have announced a determina-I have been much interested by them, including tion to remain permanently in this field; but, on the tion to remain permanently in this field; but, on the contrary, I asked only for temporary aid, with the contrary, I asked only for temporary aid, with the view coming on the earth.

Under these circumstances, the clear-toned uttering the contrary of leaving at the expiration of my fourteenth view contrary. I asked only for temporary aid, with the view coming on the earth.

Under these circumstances, the clear-toned uttering the contrary of leaving at the expiration of my fourteenth view contrary. almost always make an exception to Mr. H. C. family, and my settled conviction is, that it is not my Wright's letters, as they contain so many painful ex-

From 1840 to 1846, the cause of the refugees in language on which I willingly close my eyes, and Canada received important aid from anti-slavery people in England, but since about the beginning of the Irish famine, very little has been received. change, of course, is not to be attributed to a lack of interest in the welfare of the colored population, but rather to the fact, that claims more ponderous and pressing have been presented, nearer home, to which it was right that they should promptly attend. At stances, a sin; Immediate Emancipation, in all cases, the same time, favorable changes have taken place here, which have, in some measure, reduced the necessities of the colored people. True, a vast amount of labor is yet necessary to bring them up to the condition of a truly enlightened, prosperous and happy probably incapable of remaining at a higher concep-of labor is yet necessary to bring them up to the condition of a truly enlightened, prosperous and happy people; yet fourteen years fraught with most pleasing developments of philanthropy from both sides of the national line, and from both sides of the great wano satisfactory answer to an inquirer concerning the ters, have produced a very great change for the better. Fourteen years ago, I found them a dark-mind-Mr. Rogers should be deemed by him worthy of publication.

However, I are included a shiply that the latest and more than common energy, they escaped from slavery, but were still enthralled in ignorance; yet here and there, an individual could be found who could read. Now, vast numbers, both of adults and children, having been taught in our schools, can read would leave them to the irreligious alone; but I do the Scriptures, which have been extensively furnishaccompanied by the expression of the reverential convictions, which I know he must entertain, and which are no doubt his more no doubt his more no doubt his more not convictions. which are no doubt his support in his arduous labors norant of the use of letters, are now capable of giving instruction in the elements of a sound English education. It is good to be assured, in the midst of a deliver my testimony on this subject, but have been protracted and powerful conflict between light and darkness, that the former must spread and increase while the latter, rebuked and vanquished, must pas

The vanguards, in their triumphant march for in tellectual and moral elevation, having for their motto, ONWARD! are not to falter or turn back; the real ranks in the bloodless battle with ignorance, though

feets of American slavery, and elevating the colored

people in the scale of being.

Though I hold substantially to the faith of the Pu ritan Pilgrims of my native New England, I love t see those engaged in the cause of human elevation

completely void of sectarian prejudice and bigotry.

The colored people of Canada, having too much religion and not enough of Christianity, are much divided among themselves. Religion is multiform and multifarious, and admits of divisions and subdivisions. Christianity is in its nature simple, and doe not in the least degree tend to feuds and factions, but embraces all that is lovely and of good report.

I have long endeavored to bear an honorable testimony against sectarian religion and in favor of Christianity. In this, I have had all along a tide of pernicious influences to stem, which happily afforded, at least, a share of salutary discipline. For a long time, I have stood aloof from sectarian entanglements, and I have stood aloof from sectarian entanglements, and hope to continue thus while I have a name or a place on earth. I love Christianity, and have no higher ambition than to deserve the appellation of Christian i hilanthropist. I am not disposed to reproach the hilanthropist. I am not disposed to reproach the colored people as peculiar in their proneness to sec-tarianism, for white religionists have set them the ex-ample, and they are full as apt to imitate the vices as the virtues of the white people. The manifest lack of Could I see them generally united upon the free plat form of an anti-slavery and anti-sectarian Christianity,

seek a change is, that my wife's health has been very poor much of the time since she came to Canada. Though we may be called, in the providence of

Though we may be called, in the providence of God, to leave this field soon, we shall ever have occasion to praise Him for the good which has already been done, and for the privilege of doing it; and humbly trust that a change will be for a wider subset. humbly trust that a change will be for a wider sphere of usefulness in the cause of truth and righteousness

It is due to a respectable minority of the colored cople of Canada, to state that they are exceptions to the foregoing remarks upon ignorance, bigotry, disunion and ingratitude. We find among them some noble specimens of humanity. By far the most hopeful of them are the youths and children. Faithfully and truly yours,

HIRAM WILSON.

[ Mr. Wilson has been a most devoted and faithful servant to the fugitive slave population in Upper Canada, and his withdrawal from that field will leave a vacancy not easily filled, as it requires much patience, humility, perseverance and self-denial.]

## THE SEVENTEENTH NATIONAL

ANTI-SLAVERY BAZAAR, To BE HELD IN BOSTON, COMMENCING ON THURS-

DAY, THE 19TH OF DECEMBER, 1850. It is entirely unnecessary for the undersigned to en-

It is entirely unnecessary for the undersigned to enlarge upon the importance of this undertaking, the force and solemnity of the motives that have induced Immediately after discharging the gun, the miserathem to enter upon and continue it, or the encouraging success that has from year to year crowned the a horrible mutilated corpse. It is thought his wife

The patient labor of years has not been in vain.

The strongholds of apathy and indifference, ever the most hopeless, have been stormed and carried. The mind of the whole country is aroused to its utmost activity, and He who makes the wrath of man praise the covery were entertained until Wednesday. The funeral, which was private, took place on the 26th with the coverying forward and a variance of the covery were contracted at the covery were entertained until Wednesday. The funeral, which was private, took place on the 26th was The patient labor of years has not been in vain. Him, by the over-ruling of it to the carrying forward ult., at Danvers. . of His own gracious purposes, enables us to see, in sion, violence, not to say madness, of the Southern His loss at this moment in Congress is a serious one.] slave-masters, those elements of human weakness and passion from which, when conflicting on so grand a scale as at present, evolve the great changes which 25th ult.

are the way-marks of History.

Hardly could it occur to the most ignorant and Hardly could it occur to the most ignorant and thoughtless mind, that the abolition of American slavery could take place but by an agitation that shavery count take place but by an agitation that should convulse the whole nation. The indications that accompany all great changes must be seen here; upon the earth, distress of nations with perplexity, the sea and the waves roaring; men's hearts failing the height of the storm this morning, about one o'clock, the boat capsized at its moorings, and the unconscious and unfortunate sleepers perished.—Phila. Bulletin. them for fear, and for looking after those things which | Ecclesiastical Distanton.—The General Association

before. Amid the clamor of combinations, compromises, propositions and expedients, the trumpet of the abolitionists should give forth no uncertain sound. As the sole depositories of those truths which alone comes this patient has a local depositories of those truths which alone can save this nation, how deeply should they feel the Another destructive fire occurred at San Franimportance of the position they occupy! It is left to them to declare by words, and by the corresponding actions that alone give words significance, that the distinction between right and wrong is eternal and immutable; that justice, duty, heroism, are verities, whose teachings it is neither safe nor wise to question. Hence follows the simple confession of faith whose teachings it is neither safe nor wise to ques-tion. Hence follows the simple confession of faith that serves as cloud and fire through the most pro- wharves and shipping were saved. slavery wilderness. Slavery is, under all circum-

To aid in the promulgation of this testimony are the funds of the Bazaar devoted, and for its help we appeal to all, of every class, creed and condition. We feel entitled to the sympathy, and, as far as ability may extend, to the aid of every human creature, inasmuch as it is for that inalienable human right that underlies all others, the right of personal ownership, that we are contending. that we are contending.

On this occasion, any impassioned appeal would be Thursday by the United States Marshal of the New superfluous. The motives to exertion reside in the Captain, and 33 of the crew of the ship Marshall. ANNE WARREN WESTON.

> MARY GRAY CHAPMAN. FRANCES MARY ROBBINS. ANN GREENE PHILLIPS. SARAH S. RUSSELL. SARAH B. SHAW. LYDIA D. PARKER. MARY MAY. SARAH R. MAY. MARIA LOWELL. EVELINA A. S. SMITH. HELEN E. GARRISON. CAROLINE F. WILLIAMS. THANKFUL SOUTHWICK. SARAH H. SOUTHWICK. ABBY B. FRANCIS. LOUISA LORING. MARIA WESTON CHAPMAN. ELIZA LEE-FOLLEN. SUSAN C. CABOT. CAROLINE WESTON. CATHERINE SARGENT. HENRIETTA SARGENT. HANNAH TUFTS. ANN R. BRAMHALL. MARY WILLEY. ELIZABETH GAY. HARRIET M. PAIMER.

the Unite

Interview between Littlefield and Prof. Webster.— The Journal gives the following account of an interview between Ephrain Littlefield, janitor of the Medical College, and Prof. Webster, which took place at Leverett street jail, on Wednesday after-

At the solicitation of Professor Webster, Mr. Little-field, the junitor of the Medical College, and principal witness for the government on the trial of Prof. Web-ster, visited the juil, and had an interview with the condemned man in the presence of Mr. Andrews, the juilor. As he went into the cell, Prof. Webster greet-ed him with great cordiality, taking him by the hand and told him he had long been desirous of seeing him, in order to make his acknowledgments to him. Prof. Webster said he had done him, Littlefield, great in-justice, and asked his forgiveness.

Both Prof. Webster and Littlefield were much affected during the interview, and they parted with mu tual good feeling.

sinon among themselves, and of gratitude towards their benefactors, who have toiled and suffered on heir benefactors, who have toiled and suffered on their benefactors, who have toiled and suffered on heir behalf, constitute weighty reasons for leaving. Could I see them generally united upon the free platform of an anti-slavery and anti-sectarian Christianity, and ready to appreciate my services as their friend and benefactor, I should feel much more encouraged to hold on.

Another reason why it is obviously my duty to seek a change is, that my wife's health has been very poor much of the time since she came to Canada.

Though we may be called, in the providence of Though we may be called, in the providence of the murder. The mob then placed his innocence of the murder. The mob then placed

For further particulars respecting this horrid affair, see the account of it in the preceding page.

Horrible !- In one house on Sycamore street, above the canal, nine persons on Friday night lay sick at the same time with cholera, with none to attend them When visited by the health officer on the following morning, five were dead, and the rest dying. The seene is described as horrible. The house was a low, dingy, dark, unventilated and filthy rookery, and seemed a pent up box of every putrefactious order ever known, such as would start cholera into life, had cholera never existed! Upon the floor lay a dead man, wallowed in filth, upon the bed two others in the sleep of death, with features distorted by the throes of departing life, and in an adjoining room lay two more dead and four dying. The picture is too horrible to dwell upon. The order of the Board of Health was nine coffins, and—the story is told.—Cincinnati Com. July 15. morning, five were dead, and the rest dying.

Horrible.-On Monday evening last, a young man, Hiram Bennett, residing at Garden Prairie, six mile this side of Belvidere, in a fit of jealousy, attempte to take the life of his wife with a gun. She being a ware of his murderous purpose, seized a piece of band held it as a shield before her person. Three shot penetrated the board, and one of them pas

will recover.

[Mr. King was one of the most amiable of men, and the changing schemes and cowardly combinations of one of the most upright of politicians—and on every political parties, the hitherto undreamed of treason direct issue with the Slave Power, true to the cause of eminent Northern statemen, the increased confu- liberty, as far as he could be under the Constitution

Samuel R. Walley, sen., one of the most noted inhabitants of Roxbury, died at Burlington on the

Melancholy Casualty at Flat Rock .- The Corone

he Custom House.

Part of the old burnt district is again burned. The

Fatal Railroad Accident-The Mail states that s

efficient service.

superfluous. The motives to exertion reside in the hearts and arouse the consciences of all whose circumstances enable them to co-operate with us, that the success of this year's Bazsar may be in some measure commensurate with the importance of the decisions now at issue.

Captain, and 33 of the crew of the ship Martha, sent home from the coast of Africa, on suspicion of being engaged in the slave trade. Their examination will probably not take place till next week. The Martha was brought home in charge of Lieut. Rush, U. S. N., and had 39 days passage. The Lowell American says, the latest vote of

Mr. Webster on the Compromise was in company with the slaveholders and his doughy brethren, in favor of giving up 70,000 square miles of New Mexican free territory to the slave laws of Texas. He was the only Northern Whig who voted that way. The New Census .- The official statement of the

census of the Commonwealth is published, and shows the total population of the Commonwealth to be 973,-

Francis Bowen, Editor of the North America Review, has been chosen Professor of History in Har vard University. We hope the Emperor of Austri-pays his salary. 'Muzzle not the ox that treaded out the corn.'—N. Y. Tribune.

New Hampshire. The Independent Democrat says that the most desperate efforts were made to get the New Hampshire Legislature to endorse the Compromise plan, but they wholly failed. In spite of all the efforts of the doughfaces, resolves were passed condemning the plan, and insisting upon the Wilmot Proviso in all territorial bills.

Fatal Railroad Accident.—On Thursday last, Mr. Levi Gibson, of Whiting, was instantly killed near Bartonsville, by being knocked from the top of a freight train, on the Rutland Railway, while passing a bridge. His age was about 55.

Fatul Accident.—On Tuesday afternaon last, Mr. Nathan Allen, a farmer of Dedham, was suddenly killed on Washington street, on the Neck. While he was sitting in his wagon, the horse started throwing him out before the wheel, which passed our his jaw and neck, killing him instantly. He was bout sixty years of ago, and loss on the popular ren.

Tjustment, will be their common representations.

EQUAL SCHOOL RIGH.

The sories of anti-slavery Conventions and held in Massachusetts can, and probably will, a gment the growing interest for a favorable termination of the

Equal School Rights question.

The reform is undeniably a legitimate one for the earnest exertions of every individual in the Old Bay State, if indeed a love of freedom, education and hu-

manity exist among their virtues.

Petitions are in circulation, asking the Legislature for a declaratory law, that colored children shall not be debarred from equal school rights, by the caprices or prejudices of local committees. Let all frie the movement bestir themselves, and obtain signatures immediately, and the result will abundantly reward their efforts.

Please insert the following financial statement of the Committee, with sincere thanks to donors for their generous aid. W. C. N. Boston, July, 1850.

Cash paid into the Treasury for east Rights to March, 1850		Equal School
Collected by Robert Johnson,  "Mary L. Armstead, "Henry Weeden, "Public meetings, "William Shew, Collected by Robert Morris:	\$6 7 8	00 75 19 15 00—29 09
From Francis Jackson,  Bdmund Jackson,  Ellis Grav Loring,  John G. King,  Collected by William C. Nell;	15	00 00 00 0048 00
From Henry I. Bowditch,  "William I. Bowditch,  Exhibition of Young Men's I  crary Society,  Samuel May, Jr.	10 10	00 00 39 00
" Juvenile Exhibition, Collected by Wendell Phillips:	- 6	00-36 39
From Charles F. Hovey, Samuel Philbrick, Samuel E. Sewall,	6	00 00 00

"Wendell Phillips, 15 00—27 00 Tendered by several parents to Mrs. Curtis, to lessen the Committee's responsibilities, 31 49 Cash Expended, to March 1, 1850.

Paid Daniel Foster, for services in the Independent School, Paid Mrs. M. D. Curtis, for services as teach-Mrs. M. D. Curtis, for setting er, as follows, and in full, viz:
y John T. Hilton, Treasurer,
98 00 By Wendell Phillips, 28 00 Robert Morris, 12 00 By several parents, Paid wood and coal bill, carpenter's bill,
B. F. Roberts for printing, &c. 7 00
10 88-28 02

Total. **\$166 65** \$171 97 Total received, Total expended, 166 08 \$5 32 JOHN T. HILTON, General Treasurer.

THE ONE HUNDRED CONVENTIONS, Held pursuant to a resolution adopted at the recent New-

England Anti-Slavery Convention, Will continue with meetings at the following

named places :--HOPKINTON, (Middlesex Co.,) Saturday Evening and Sunday, August 3 and 4.

This meeting will commence in the Town Hall on Saturday evening, and on Sunday be continued at Hayden Row. It will be attended by CHAS. C. BURLEIGH and STEPHEN S. FOSTER.

UXBRIDGE, (Worcester Co.,) Saturday evening and Sunday, August 10 and 11.
[This Convention will be attended by Wm. Laoyd GARRISON and CHARLES C. BURLEIGH.

BARRE. (Worcester Co.) Saturday Evening and Sunday, Aug. 17 and 18.
[This Convention will be held in the Town Hall, and will be attended by WM. LLOYD GARRISON, STE-PHEN FOSTER, and SAMUEL MAY, Jr.]

FELTONVILLE, (Middlesex Co.) Saturday and Sunday, July 24 and 25.

[This Convention will commence at 10 o'clock, A. M., of Saturday, and will be attended by W. L. Gar-RISON, CHARLES C. BURLEIGH, and others.]

LEVEE.

There will be a Levec given in the Vestry of the Twelfth Baptist Church, Southac Street, Boston, on Thursday Evening, August 1st, for the benefit of said Church. The public generally are invited to at tend. Dr. PAINE, of Baltimore, will be pres

make some remarks.

Tickets, 50 cents; children half price. To be had at No. 4 Grove street, or at the door o T. A. GRIMES.

DIED—In Weymouth, July 24, Lucretta Augusta, eldest daughter of Mr. Balch Cowing, aged 33 years. She was for several years past deeply interested in the anti-slavery movement, and her loss is much to be lamented.

In Canton, (Mass.) on Sunday evening last, of typhoid fever, Mrs. Sarah J., wife of Mr. George W.
Saunders, aged 31 years. She was a remarkably
pure, disinterested, loving spirit, and took a lively interest in the various reforms of the age, especially in
the anti-slavery cause. This sudden transition is
doubtless gain to her, but to her friends and acquaint-

JULY DIVIDEND

UNION MUTUAL

Life Insurance Company. THE success of this Company is unprecedented. It has, as yet, met with no loss, and on the FIRST OF JULY NEXT will credit to its LIFE MEMBERS,

100 Per Cent. of its Profits!

The advantages offered by this Company, to per-STOCK, or MIXED Companies—which divide only a portion (35, 50, 70 or 80 per cent.) of their profits—are apparent from the above announcement.

Persons desirant of acciliant to the contract of the contract of acciliant to the contract of are apparent from the above announcement.

Persons desirous of availing themselves of the approaching dividend, are respectfully invited to make

application at once. DIRECTORS.

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Hopedale Water-Cure.

THIS Institution is situated in the pleasant and qui-et village of Hopedale, Milford, Mass. It is under the care of Dr. B. WILMARTH, who, with his wife, will devote their constant attention and services to restore the health of all who place themselves under restore the health of all who place themeses their care as patients.

Tenns: 4 to \$5 per week, exclusive of personal washing. Extra privileges or attention will subject the patient to extra charges. Patients will furnish the usual articles for treatment.

B. WILMARTE, M. D.

Milford, (Hogedala) July 34, 1860.

THE

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ANTI-SLAV

Robert F.

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The Agent

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WENDELL PHILLIP

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VOL. X

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MR. RHETT'S

We have before

harleston, June

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the North, the dissolution of the ve to submission to a in its powers, it may a consequences on the Such considerat tends of liberty and ed to in view of adop there anything the

## For the Liberator. HINTS TO REPORMERS.

Dedicated to the Refined and Cautions Speak the truth softly, breathe it in mildness, Vhisper it gently, as summer-eve's air; Lest, peradventure, they charge you with wildness

Tempests, and whirlwinds, and floods are alarming-Impassioned outbursts of truth may enrage-Calculate coolly, and guard against harming, Study the taste of the times, and be sage!

· Wise men and prudent' have sugared o'er error Famishing mortals have swallowed it down; Now, unto them shall the Truth prove a terror, Just for the lack of a well-fashioned gown?

Decorate Truth, and the people will love her-Give her fine feathers, and then may she fly ! Nothing that's earthly can then soar above her; Nothing on earth will be valued so high!

When to some 'time-honored' curse you oppose her Minus the ruffle, the skirt, and the waist, Who, of her focs, is there living, that knows her? Then, the offence, to a delicate taste! Why ! if the 'pitch' of 'Old Hundred' is wanted,

All that we ask is, the sound of the A; If by the bugle-note strong men are daunted, Take up the flute-throw the bugle away! Your mother is sleeping-her life is in danger! The wild flames are raging-no time should be lost

But, cautiously, noiselessly, lest you derange her, Just whisper it softly - 'This heat may exhaust!' What may be gained by your moral commotion? Whence is its origin ?-what are its laws? Ah! when I contemplate Error's dark ocean, Then I discover the vast moving cause.

OLD COLONY.

Plymouth, June 29, 1850.

For the Liberator.

A CHRISTIAN COMMONWEALTH. When Webster vanquished Hayne, a shout Triumphant set New England ringing; And Massachusetts, all about,

Her Daniel's praises loud was singing.

But when Carolina, in a rage, Spit in her face, and cuffed and kicked her, Regardless of her fame and age, Who would have thought a pin had pricked her

Her high position would you see? Then let me show it while I'm writing: She has a taste for victory, But is too pure to think of fighting!

Sons of the Pilgrims!-ye, whose pride Of hero-blood makes all your boasting-Your fathers brave for Freedom died; On Slavery's altars ye are roasting!

For the Liberator.

HYMN.

Written (in anticipation) for a National Fast. BY THE BARD OF HOLMES'S HOLE. Tune-Canterbury.

Kingdoms and thrones must pass away, Dust unto dust return; The victor's brow is wreathed to-day. To-morrow wreaths his urn.

Death holds a mortgage of the Chair, The noble Chair of State! Henceforth the brave alone will dare To trust thereon to fate.

Then pay due honors to the brave, At least when they are gone; Observe a fast, and o'er their grave

From the Mohawk Times. EACH ONE HATH A PART TO DO.

Men and brothers! up, be doing, Help each other by the way, Aid with hand and heart the dawning Of a great and mighty day. Think not earth hath fixed teachers, Progress centred in the few; All men more or less are missioned-Each one bath a part to do.

Lend your aid, however little, Lend your talent, though it's small; Trifles thrive by combination, Working for the good of all; Truth is slow, and wants assista Of the many with the few; Every man, however feeble, Hath a part he's skilled to do.

Faint not, lag not in your doing. Still press onward; ye will find Brilliant sunbeams flashing ever From the archives of the mind; Earth holds not a human creature Meanest pauper ye may view, If he hath a spark of reas But he hatn a part to do.

All men may assist each other, Though it but a trifle be: Tiny streams make flowing rivers, Rivers make a mighty sea. One mny do the work of many, Many help the toiling few ; Thus with all men, high or low. Each one hath a part to do.

Many pillars bear the temple, Varied in their strength and height; And, though versatile in greatness, Each contributes to its might. Thus, though men proclaim their weakness, And their talents small and few. Each one shares in human greatne Each one hath a part to do.

Men and brethren! onward! onward! Lag not till the work is done; Grow in ardor, grow in earnest, For the dawning has begun, Let no heart be found to tarry, Stirring impulse bear you through, Each man hath a part to do.

From the National Era. ALL'S WELL

BY JOHN G. WHITTIER. The clouds which rise with thunder slake Our thirsty souls with rain; The blow most dreaded falls to break From off our limbe a chain; Our very sins and follies make The love of God more plain : As through the shadowy lens of even The eve looks farthest into heaven, On gleams of star and depths of blue

# Beformatory.

We are greatly indebted to the author of the following very impressive and timely discourse for permission to publish it in the columns of the Liberator from the manuscript. Read every word of it.

A SERMON, Preached in the Church at Harrison Square, Do

chester, Sunday, June 30, 1850. BY SAMUEL JOHNSON.

PSALM CXIX. 126. 'It is time for Thee, O Lord, to work, for they have made void Thy law.' I have shown that Governments are not, as such, our ultimate moral guide; that we should reserve a right of private protest and resistance; not the armed protest, nor the mob's resistance; but the

ed protest, nor the mob's resistance; but the protof honest speech, the resistance of invincible mo

of honest speech, the resistance of invincible moral fidelity: that such right is the only security of Freedom and Progress, and that without its application, States must go to rain in forgetfulness of God.

There are two ways of practically denying this. The first is, to maintain that the State is fairly competent to adopt principles of legislation independent of the Christian Law; and, within its own sphere, to control the private conscience, even where that law, by strict construction, is on the side of the latter. By perverting the sense of such passages as these.

'My kingdom is not of this world,' 'Render unto Consert the things which are Casage's and must God the

irrational then to insist, as the common practice is, world, not only points to a development of the con-that he cannot have denounced, and consequently science into a right acquaintance with the Laws of customs on which this record is silent! If possible, it is still more irrational to infer from this silence of the record, his approval of institutions which may authority, and us to obey them without deference to the record, nis approved to institutions with the record of the record o

is, that Jesus was not silent on the customs under dispute—I mean on slavery and war, especially. The consider the fearlessness with which he denounces so many prevailing sins, the straight-forward thoroughness of his speech, and say if you think he could have passed by the inhumanities of slavery and war, though shielded under legislative sanctions, without uttering his protest, whether that protest were recorded or not. Think of his regarding them as reneated by such sanctions unassailable by the Divine Law! If you have caught sight of one flush from the Christian ages has been throwing incessant light. Law! If you have caught sight of one flash from the Christian ages has been throwing incressant light that brave free heart, that broke forth in indignant rebuke of those who bound heavy burdens on the continually broken out through degradation and barpoor, and oppressed the widow and orphan, and shed innocent blood—that glowed with the fire of the of man, if, after all this, I have to suspect my moral

general principles for guiding the private conscience, sensuality and superstition? In God's name, No: which were to be greatly modified in reference to the Believe it not! Do not that discourtesy to your rea-State. How we are to discriminate between our duties as private men, and our duties as politicians, does not appear. But letting this pass; there is no authority for supposing such a limitation of Christ's purpose, none whatever, but the interest of politicians on the know whether slavery, war, and party compared to the purpose, none whatever, but the interest of politicians of the purpose, none whatever, but the interest of politicians of the purpose, none whatever, but the interest of politicians of the purpose, none whatever, but the interest of politicians of the purpose of the pu

Thus much merely for the purpose of repelling what I think a false imputation on the character of Jesus. I do not believe the proposition, that a human law is to be regarded as clearly in accordance with the Divine Law, unless he can be shown to have

ish monarchy, to support the Divine arguments is in monarchy, to support the Divine arguments in the choice clauses from the Mosaic Law, and strained passages from the Epistles of Paul. If it would recommend war, it plants itself upon Joshua and David and Samson; the words of Jesus, 'If my hingdom were of this world, then would my servants fight,' it twists one way, to give his sanction to fighting, and another way, to give his sanction to fighting, and another way, to prove that he has nothing to do with this world! And, in fine, it seals the complete subjection of the Conscience to the State, by triumphantly quoting from Paul that 'the powers that be are ordained of God,'—no matter whether they be tyrants or lovers of the people, wise men or foolish,—that 'Rulers are not a terror to good works, but to the evil'—not even when they put down free disce ston at the point of the bayonet, or grind the faces of the poor to feed their own last of power,—and from Jesus, that we must 'Render to Casar the things!

If it would force you to admit that strain, and strained passages from the Epistles of Paul. If it would recommend war, it plants with fight into this sance. The Bread of Life is not kneaded by the hands of the recomment fight, that will full into this sance. The Bread of Life is not kneaded by the hands of the politicians, out of the sapless husks of their unblest fields.

But there is so cummon a desire to reconcile what is established by civil authority with the acknowledged duty of man; it grows out of so deep a sense of the necessity of order and such dread of revolution, as well as of civil penalties, that taking the law of the State as the index of Christianity, has come to be an easy matter of course. It is not generally considered how specially this is the case with us, citizens of a Republic. We make the lance. We are born politicians. We are prouder, in our young freedom, of the legislative function, than our young the born politicians.

We are prouder, the voice of the people is the voice of God.'

characters, indifferently, are in turn set up as con-clusive authority in support of questionable laws; so that if the humane teachings of Jesus, even by unfair inference, cannot be made to serve the turn, then the private opinions of Paul or Peter, or the abrogated Law of Moses, nay, the words and deeds of a barbarous Joshua, a backsliding David, or a dis-solute Solomon, will do quite as well. But the top-ic is a trite one. The delusion is transparent. I pass to a fallacy more subtle.

pass to a fallacy more subtle.

Another expedient for proving human laws identical with the Divine Laws, is the authority of great names. Here let it be noticed, that a so-called great authority in matters of Political Rectitude is worth very much less than a so-called great authority in matters of Natural Science or Philosophy. For that spirit of Compromise, of Intrigue, which has been generally admitted as a political necessity, hardly exists in purely scientific studies. Honest, hardly exists in purely scientific studies. Honest, thorough, successful inquiry after Truth makes the great scientific authority—gives weight to the names of Humboldt, Herschel, Pritchard. But quite other elements have conspired to build up the fame of most of your great political authorities, your Metternichs, Machiavels, Websters. The doorway to of the Christian Law; and, within its own apparen, to control the pravise conscience, even where that has better the provided of the latter. My simple in not of this world, "Render" until Censar the things which are Cesar's, and muto God the things which are God's," passages, which, when the packed the private conscience, not below, the language of the provided of the private conscience, not below, the placed the private conscience and that more allowed the placed the private conscience of the regions of the private conscience, and the many the placed the private conscience cells passage upon occasion, and how to strike the monitorial private conscience cells passage upon occasion, and how to strike the content of the private conscience cells passage the conscience cells passaged the conscience cells passaged the provided and the more than the supermost of the private passaged the provided the private private cells and the content of the private passaged the private pass with creeping concessions, covenants with privi-lege, party obligations and private animosities. The first lesson taught in the school of Politics is, that

imagined crimes.

In fact, the only natural inference from the record heart stand: for there is no man more faithful to is, that Jesus was not silent on the customs under thee than it. For a man's mind is sometime wont innocent blood—that glowed with the fire of the old plain-speaking prophets, and asserted an authority more commanding than theirs,—only one flash,—baw. Has this generous culture, the growth of each you cannot for an instant believe it.

The assumed fact, that he did not interfere with Politics or legalized Institutions, is accounted for, by assuming again that he intended merely to lay down, the oracle in the soul still hid in the dense gloon of purpose, none whatever, but the interest of politicians to make him conform to their ends. It is a pure assumption. Which is the more likely to be so limited, Christ, who lives out these principles, or he who writes the history of Christ for didactic purposes? If I am to account for the silence of the record on alavery and war, I shall do so by simply saying, it is the silence of the Biographers.

Thus much merely for the purpose of repelling what I think a false imputation on the character of ever loved, on authorities.

with the Divine Law, unless he can be shown to have denounced it. A Scripture in the heart denounces slavery and war with a confident energy, which can be strengthened by no rebuke of them, even from Christ.

Here then is one expedient for proving that the laws are necessarily Christian, whatever they sanction or command; the authority of the Bible. I say it covers all sins. It shields all political trickery and truckling. It is equally ready with a garbied sentiment of Christ respecting the equality of all men in God's sight, to defend the excesses of Democracy, and with citations from the history of the Jewish monarchy, to support the Divine Right of Kings. It is not the Christianity which makes sons of God and

Now it is not my present purpose to show the misinterpretations, the blunders of criticism here, but simply to draw attention to the perfectly unscrippions manner in which the principal Bible characters, indifferently, are in turn set up as conclusive authority in support of questionable laws so that if the humane teachings of Jesus, even by unfair inference, cannot be made to serve the turn, then the private opinions of Paul or Peter, or the abrogated Law of Moses, nay, the words and deeds of a barbarous Joshua, a backsliding David, or a dissolute Solomon, will do quite as well. But the topic is a trite one. The delusion is transparent. I pass to a fallacy more subtle.

It is often said, rather loosely, 'Such a man keeps his religion and his politics. He may pretend that he thinks the the state. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the the state. That is precisely his definition. And his politics distinct, and what is that? A conscience made for him by the State. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the the state. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the thinks the two state. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the thinks the thinks the thinks the thinks the thinks the the state. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the thinks the thinks the thinks the thinks the the State. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the thinks the thinks the thinks the the State. That is precisely his definition. And his politics distinct.' He may pretend that he thinks the the state. That is precisely his definition. And the State. That is precisely his definition. And the State. That is precisely his definiti been growing more and more organic and vital.

The disease has got into the organs of life, and is ossifying and destroying them by an activity as unperceived as it is constant. So true is this, that many a man, who held hinneelf politically irreproachable no more than five years ago, if he should suddenly see, in the light of the convictions he held at that time, what he is now ready to support, would stand aghast at his blind and rapid descent. Each step seemed unimportant in itself, but each was an acquiescence in some 'political property and the Constitution should be discussed. But how? Why? Can my private conscience would say not. But laws of property? One would say not. But Virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that Virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that virginia, through the Constitution, has the right to prescribe laws for my private conscience. One that virginia, through the Constitution, has the right to prescribe laws for my private can be made to prove the virginia, through the Constitution, has the right to prescribe laws for my private can be made to prove that virginia, through the Constitution, has the right to prescribe laws for my private can be made to prove the laws of right to prescribe laws for my private can be made to prove the laws of virginia how she shall regula. able no more than five years ago, if he should suddenly see, in the light of the convictions he held at that time, what he is now ready to support, would stand aghast at his blind and rapid descent. Each step seemed unimportant in itself, but each was an acquiescence in some 'political necessity,' to which he had to bring his conscience as he might; and they have ended in a growing disposition to yield to the atrocious demand for still further aid to the slave hunter in putting his violent hand and working his devilish will upon any black freeman, fugitive or no fugitive, (for the law proposed ensures no distinction) who walks our streets. Another instance in point is found in the ease with which so many reconciled themselves to carrying on the Mexican war, in spit of the appealing agonies of a people whose homes were invaded and desolated, spite of every suggestion of honor, justice and holiness, merely on the ground that the government must be supported, the State obeyed. The disease, I say, acts like the beating of the pulse, the heaving of the lungs, unnoticed. It will be so, until the political leaders make some demand upon the people so outrageous at the study that he winds these reckless destrong enough to nerve him to his annual rite.

beating of the pulse, the heaving of the lungs, unamake some demand upon the people so outrageous make some demand upon the people so outrageous make some demand upon the people so outrageous as to startle them into a notion of the gulf into which they are falling. The reaction will doubtless come soon enough to admit of a recovery. There is a headlong audacity in the spirit of compromise that will break its own force, anon. But the reaction will not come soon enough for us to evade the reliabilitor; and the next generation will taste bitter fruits of the intrigues and inhumanities of their fathers. As the seed, so must the harvest be.

This, then, is the disease which, in the hearts of this people, is 'making void the law of God'—the trick, namely, of identifying with that law, by our own blind sophistries, every sin demanded by the politicians. The time is marked by the unblushing expression of sentiments, which, under the insidious form of respect for the name of Christianity, are aimed more directly against its authority and its purily than any blows ever aimed before, I do not only say, by its open enemies, but far worse, by its pretended friends. They will defeat their own end. There are some of these things, moreover, which show the plain naked Satan, daring at last to take him without disgnise. For the mere show of a Christian decorum is but a thin gauze to throw over such corruption as this, and covers nothing. He is mistaken. God never meant us, as a people, to take Satan without disgnise, thoughtless, Mammon—worshipping, intrigning as we have been. God never made a people for that. A little more such conceit, and we shall come to our senses.

Very much of what I have said may be illustrative.

senses.

Very much of what I have said may be illustrated by Professor Stuart's late pamphlet, entitled 'Conscience and the Constitution.' The precise purpose of this work seems to be, to identify the assumptions of politicians in favor of slavery with the law of God, by appeals to the authority of the like and of the profession of the profession of the profession of the sumptions of politicians in favor of slavery with the law of God, by appeals to the authority of the like and of the profession of politicians in favor of slavery with the law of God, by appeals to the authority of the like and of the profession of t the law of God, by appeals to the authority of the Bible and of 'great names'; and so we have here ton and authority between the Constitution of my a compilation of all the ordinary arguments for the Christianity of supporting slavery, and for making the private conscience a mere appendage to the State. The remarks towards the close, on the evils my promise to support a Constitution, any part of slavery, and the duty of gradual abolition, do not alter the main tenor of the whole. I adduce it, not as a work of ability, which is likely to leave a special mark, but as just the agrees are L can find worse; it is a libel on the Constitution, and what is special mark, but as just the agrees are L can find.

defamed before, he cas so when that charge of moral cowardice was penned. Is it most dishonorable to the head or to the heart of the head of to the heart of its suthor? One involuntarily suspects it may be irony or jest: imappropriate as these would be in such a connection, it is easier to suppose them, than to believe that such a charge could be made in earnest. But the author, as if to show his seriousness, repeats it further on, after the following dramatic etyle:—'If Crist or Paul or Peter had said to masters, "Let your slaves go free at once!" the answer would have been, "Cease to preach this sedition, or we will immediately bring you before the magistrate." There were always masters ready enough to do this. And then what was to come of the infant cause of Christianty? The whole power of the Roman States would have been brought down upon it, to crush it in the bud, and never to suffer it again to rise up. Paul, Peter, and the rest of the disciples, 'Christ, also, according to the argument,' thought it best to wait. A very politic friend would this author have been to Jesus. Peter once said to his master, 'Lord, this evil surely shall not happen to thee.' And Jesus replied. "Get thee behind me, Satan, thou art an offence unto me!" The disciple was probably moved by timidity of this sort, what language could he find intense enough to rebuse that it left shift with his world! Yet this is the faith of a Theological Professor in Massachusetts, in the year eightnen hunder and fifty. He may not feel rebuked by the character of Jesus, since he does not perceive its noble, ness. But these insinuations of his, and this timeserving policy, are but foolish owls, to creep out this wind the right of the private conscience against the Sitate. 'We are told there is a higher law than the Constitution, and that we are to follow that. Bat, I ask, the honest answer would be, their or passions and the private conscience against the Sitate. 'We are told there is a higher law than the Lonstitution of the private conscience again

stinctive veneration of the children for the Fathers, a passage is adduced from a noted politician, which

as a work of ability, which is likely to leave a special mark, but as just the aptest case I can find to offer as a type of the disease in question, in its malignant form. The author can scarcely be said to blush at his work, or even to shrink, except for Paul's sake, whom he must put forward to bear the brunt of an expected persecution! It would doubtless have been more respectful and modest, as well as more shrewd, to fear for his own reputation, than for Paul's; more becoming, also, to apologise for intruding the company of one bound in the Mosaic fetters, upon an apostle who had so nobly shaken them off.

But we will leave this, and quote a salient passage or two, such as may illustrate the position taken in the present discourse, while they do no injustice to the author, by being stated without their context.

And first, the Christianity of slavery, or what shall practically amount to that, is to be proved. After adducing the text in Leviticus (25:46) in reference to slaves purchased from strangers, 'They shall be your bondmen for ever,' the author queries thus:— 'How, then, is the ownership of slaves which Heaven has given express leave to purchase to be deemed a crime of the blackest dye? There is no bending nor twisting of Moses' words here. The abolitionist plainly taxes high Heaven with misdemeanwords here. The abo- patriotic allegiance of a people, educated at the feet litionist plainly taxes high Heaven with misdemean-or. If abolitionists are to be heard, the God of the Bible has sanctioned not only a positive evil, but the

greatest of crimes. And so this spirited appeal to the authority of the Bible results in proving that the slave trade is not a crime, since the 'God of the Bible' has sunctioned it! The 'God of the Bible' has sunctioned in the 'God of the Bible' has sunctioned in the 'God of the Bi Moses here. He no where denounces slavery. 'He men. The politicians are to have the making of our carefully abstained from meddling with matters belonging to the State: and slavery was one of these.' Gad, and whatever a slavery-ridden and corrupted longing to the State; and slavery was one of these. But why abstain? Mark the new trait discovered in his character. 'He would have been accused before the Roman Governor. Slavery might be tolerated for a while, rather than embroil himself and his dis-

for a while, rather than embroil himself and his disciples in a quarrel with the Jews and Romans. Now, I do not know as we should complain of the author for judging Christ by himself. Doubtless the theological professor would not have allowed himself to be accused before the Roman government, or to get embroiled with it, on any account. But it is certainly singular that he should never have been struck by the great gulf which lies between such a disposition and the man who stood up before Pilate, a king by virtue of his royal soul. Really, if Jesus never was defained before, he was so when that charge of moral cowardice was penned. Is it most dishonorable to the head or to the heart of its author? One involuntarily suspects it may be irony or jest: inappropriate

bayonet when he seeks his just rights, and to turn him away unaided when he flees from his oppressor would be intolerable outrages on their own hears on their brothers, and on their God; that a compared to also the support to the second of the second or their brothers. And it is altogether too late in the day to meeted

in forcing out, by the authority of names, hose venerated, to say no hing of names which desert venerated, to say no hing of names which descree respect, convictions written by the Almighty upon our souls, in fire, before which the fire of Stan is but a marsh-meteor of the night. It is to let be teach us for God's doctrine the traditions of men.

But I have done. It seemed to me to be the important of every one who sees the madness of the times, without regard to any charges of disrepent townshe abler and older men,—to point out its worst excess to the quick reprobation of such as have not yet penetrated, their subtle preference of every ses to the quick reprobation of such as have not recepenerated their subtle pretences of virtue; and to help stir and invigorate that indignant moral sease which is already aroused by the daily increasing outrages offered it. But with a reliance not so much on the power of private effort to bring into class light these pernicious sophistries, as on Him whose arm is stretched over the nations, it becomes us, a view of our present perils as respects public and private morality, to rest in confidence, that He hear the rissing appeal of every clear and honest mush. 'It is time for Thee, O Lord, to work! For they have made void Thy Law.'

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